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"I ALWAYS READ THE AUTHORIZED VERSION!"

PEOPLE often ask whether they can be allowed to read the Authorized Version of the Bible in preference to the Douay Version. This is particularly the case with converts who not unnaturally find the Catholic Version uncouth and a sad change from what Newman called "the music of the English Bible".¹ No one has expressed this feeling more happily than Father Faber:

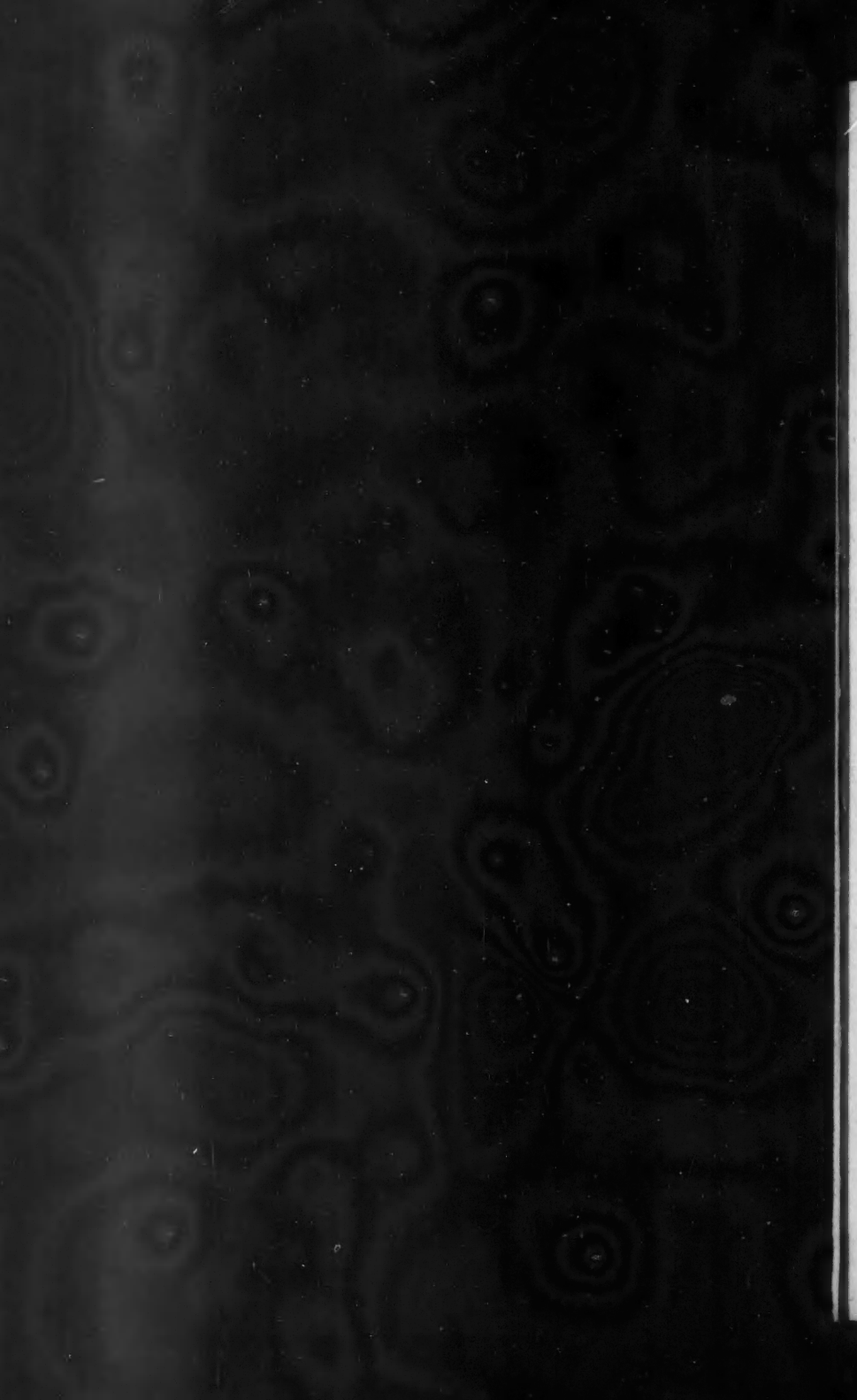
"The uncommon beauty and marvellous English of the Protestant Bible . . . lives on in the ear like a music that never can be forgotten, like the sound of church bells which the convert hardly knows how he can forgo. Its felicities seem often to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. . . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing which doubt never dimmed and controversy never soiled."²

It would, of course, be absurd to pretend that the Douay Version is pleasant reading as compared with the Authorized Version, and all must sympathize with people to whom the latter version has been a familiar companion. They are much in the same position as the Gothic architect who, compelled to attend a church built in Roman style, confessed that he always knelt in a remote corner so as not to be distracted by "the horrors of Roman architecture"!

We have to bear in mind that at the back of the minds of those responsible for English versions of the Bible made in the sixteenth and seventeenth centuries lay a mass of prejudice against doctrines hitherto unquestioned. These translators had before them the old familiar Vulgate Latin Version, also its English equivalent, Wycliffe's Bible; while King James' translators

¹ *Grammar of Assent*, IV, 2, p. 56, ed. 1892.

² *Essay on the Interest and Characteristics of the Lives of the Saints* prefixed to *The Life of St. Francis of Assisi*, in the series of Oratorian Lives, pp. 116-17. Though signed F. W. F. as Newman pointed out (*Church Opinion*, 24 and 31 July, 1869), when the authorship of the above passage had been attributed to himself, cf. *Dublin Review*, June, 1863, p. 66, note. This information I owe to Father Henry Tristram of the Birmingham Oratory.



(1607-11) had also the Rheims Version of the New Testament made nearly thirty years before.

They, however, rightly determined to translate directly from the original Hebrew and Greek precisely as St. Jerome had done in producing his Latin Vulgate Bible. Why, then, should we not accept their version as it stands? First of all because our Rheims Version of the New Testament (1582), and our Douay Version of the Old Testament (1609-10), though in reality made long previous to 1582, were deliberately produced as a set-off against existing English versions: those of Matthew (1537), of Taverner (1537), of Cromwell (1539), Archbishop Parker's version (the Bishops' Bible) (1568), and the popular Geneva Version (1557) and onwards. A further fact, and an important one: two of these versions were the work of committees—the Bishops' Bible and the Genevan Version; the two succeeding versions, the Authorized Version (1611), and the Revision of it (1881), were also due to committees. Now the Bishops who worked for Archbishop Parker were at least of one mind in their attitude towards Puritanism, their version was in fact intended to be a counterblast to the Genevan or Puritan edition. The same may perhaps be said of King James' revisers. But it would be hard to imagine a more heterogeneous body than the framers of the Revised Version, who represented every known shade of doctrinal views. In fact the only two versions which stood for or represented any definite Creed were the Puritan-Calvinistic Version, hailing from Geneva, and the Catholic Douay-Rheims Bible due to men "contending earnestly for the faith once (and for all) delivered to the saints".

What faults, then, did the men of Rheims and Douay find in the English versions then current? And how far did King James' revisers remove the blemishes these latter had pointed out?

Though the extravagances of the earlier Reformers belong to past history, yet we have to take into account the views they held if we would rightly appreciate the work of their successors. Now Luther and Calvin exhibit a quite peculiar animus against the Apostles, and this simply by reason of doctrines taught by those Apostles but displeasing to these heresiarchs. Luther, for instance, may never have said that St. James' Epistle was "an Epistle of straw" because he there taught Extreme Unction; but he certainly did say: "Though this were the Epistle of James, I would answer, that it is not lawful for an Apostle, by his authority, to institute a Sacrament; this pertains to Christ alone."¹ Thos. Ward quotes another Reformer as saying that "St. Peter, the chief of the Apostles, and also Barnabas, after having received the Holy Ghost, together with the Church of Jerusalem, erred."² "Peter," says Calvin, "added to the schism of the Church, to the endangering of Christian liberty, and the overthrow of the grace of Christ."³

¹ *De Captivitate Babylonica, De Extrema Unctione*, tom. ii.

² *Errata of the Protestant Bibles*, p. 18.

³ On Galat. ii, 14.

Nor did these men spare St. Paul: "Be it that the Church, Augustine, and other Doctors, also Peter and Paul, yea, an Angel from heaven, teach otherwise, yet it is my doctrine such as sets forth God's glory; Peter, the chief of the Apostles, lived and taught besides the word of God."¹ Rank blasphemy! Some Calvinists even went so far as to assert that "if Paul should come to Geneva and preach the same hour with Calvin, they would leave Paul, and hear Calvin";² while certain Lutherans said: "they had rather doubt of St. Paul's doctrine, than the doctrine of Luther, or of the *Confession of Augsburg*."³

Did such ravings as these have any effect on translations of the Bible? We cannot forget that the insertion of "alone" in Rom. iii, 28, "We account a man to be justified by faith (alone) without the works of the law", was the work of Luther; nor that he omitted from his version Mk. xi, 26, "But if ye do not forgive, neither will your Father in heaven forgive you your sins", because contrary to his preconceived notions; nor that he omitted from I Thess. iv, 3 the words we have put in parentheses: "This is the will of God, your sanctification (that you should abstain from fornication)." It was the same with Zuingli, who, instead of "This is my body", wrote, "This is a sign of my body."⁴ We cannot ignore the fact that these innovators deliberately assailed in their new English version the age-long teaching of the Church on the Mass, the Real Presence, the Episcopate and Priesthood, the Sacraments—even that of Matrimony—the Intercession of the Saints, Purgatory, Limbo, Eternal Punishment, Veneration of Images, the doctrine of merits and demerits, free will and good works, etc., etc. Here we can but touch on a few of these points, and that with a view to discovering what traces of their erroneous teachings remain in current English versions.

First of all: What notion had they of the Church founded by Christ? Tyndale, as is notorious, inaugurated the change from "Church" to "congregation", and Cranmer⁵ followed his lead. Geneva is inconsistent: seven times "congregation", otherwise "Church". The Authorized Version (A.V.) in accordance with Rule III laid down for the Revisers: "Old Ecclesiastical words not to be changed; the word 'Church' not to be translated 'congregation'", kept to the traditional "Church"; R.V. of course follows suit.

Now this endeavour to minimize the position of the Church is necessarily linked up with the then new notion of Royal Supremacy in matters of religion which we Catholics do not of course accept; one wonders indeed

¹ On Galat. i.

² Lavater, *Historia Sacramentorum*, p. 18.

³ Ward, l.c., p. 18.

⁴ Ward, l.c., p. 27.

⁵ "Cranmer" stands for Cromwell's Bible of 1539; for though Cranmer himself had nothing to do with the preparation of the version, his well-known Preface to the second and subsequent editions led to the version being known by his name. In Bagster's *Hexapla* the third column is given as "Cranmer", with the date 1539. If the text there given is really that of 1539, then it should have been entitled "Cromwell".

whether anyone really believes in it today. But the idea fits in with our national spirit of compromise; it is a pragmatic notion; it "works". How does the notion figure in A.V. or R.V.? Both tell us to "submit ourselves . . . to the king as supreme" (ii Pet. I, 13). But the rendering has had its vicissitudes: Tyndale translated "as chefe head" and the obsequious Cranmer followed his lead, so too the Genevan Version in spite of the regicidal attitude of most of its framers. Calvin protested against the rendering,¹ with the result that the edition of 1577 reverted to "as having pre-eminence", and that of 1579 "as superior". Now the Vulgate "præcellenti", Wycliffe "as to hym that is higher in state", Rheims "as excelling" all perfectly express the Greek word here used.²

In fact, nothing less than the whole question of Church authority was then at stake. For example: St. Paul claimed to act "in the Person of Christ" when he remitted the punishment he had inflicted on the wicked Corinthian (II Cor. ii, 10); Tyndale strove to avoid the implications involved by changing it to "in the room of Christ", Cranmer and Geneva "in the sight of Christ"; A.V. and R.V., however, reverted to "in the Person of Christ". Can it be expected that those habitually using the Authorized Version should fail to be insensibly affected by such renderings? Have people as a rule such familiarity with the doctrines in question that they can automatically apply a prophylactic?

Next came the question of the number of the Canonical Books. The same self-constituted authorities—more "Papal" than the Pope himself—elected to eject certain Books from the Bible, calling them "Apocrypha", a term hitherto reserved for Books having no claim whatever to form part of the Canon, e.g. *The Shepherd of Hermas*. And the lead thus given to a practice which is wholly unjustifiable and in contradiction to the so-called "primitive" Church which they so insistently claim to follow has persisted to this day. Is it absurd to say that a person habitually using the Authorized Version and therefore accustomed to seeing these Canonical Books set apart—if, indeed, not wholly omitted—must unconsciously absorb the notion that they do not rank quite on the same level as the other Books of the Bible? If some modern teacher were asked why these Books were to be thus treated he would probably refer you to certain select passages from St. Jerome, knowing nothing of what that Father's real views on the subject were. But had you asked William Whitaker, Bellarmine's great opponent, the same question, he would have answered that he repudiated the Book of *Tobias* "for that Raphael therein mentioned", adding "neither acknowledge we these seven Angels whereof he makes mention"; were you to ask him about *Ecclesiastius* he would have replied: "Neither will I believe free

¹ On Amos vii.

² According to Cotton, *Editions of the Bible in English, 1505-1850, s.v. 1548*, both an edition of A.V., 1536, 12mo., and one of Tyndale's New Testament, 1548, omitted altogether the words "unto the kyng as chefe head".

will, although the book of *Ecclesiasticus* (xxxii, 10) confirm it an hundred times".¹

The same tendency betrayed itself in the effort to deny any value to teaching other than the actual words of Scripture, in other words to "tradition". This attitude provoked Stokelsey's outburst during the discussion on the Ten Articles in 1536: "Is there none other word of God but that which every suitor and cobbler read in their mother tongue?" But despite the substitution by Tyndale, Cranmer and Geneva of, "ordinances", "institutions", "teachings" and "commandments" for the old word "tradition" A.V. and R.V. retained it, though A.V. has "ordinances" (I Cor. xi, 2) replaced by "traditions" in R.V.

When we come to the treatment of the Sacraments we meet with the same phenomena: the difference between "*unto* what were ye baptized" and "*in* what were ye baptized" (Acts xix, 3) may seem trifling, yet the former might be taken as leaving it an open question whether there was any real difference between the Baptism conferred by John and that by Christ and His Apostles. Some of the Reformers did, as we know, maintain that there was no difference.² The Sacrament of Penance was of course anathema. But though there is a great deal to be said for the universal substitution of "repent" for "do penance", yet "to repent in sackcloth and ashes", as the people of Chorazin were urged to do (Matth. xi, 21), seems necessarily to involve "works of penance". One result of course has been the total disappearance of the idea of "penitential works" in spite of the repeated references to "prayer and *fasting*". Beza, as was to be expected, explicitly rejected the rendering "do penance" on the score that "many ignorant persons have taken occasion of the false opinions of Satisfaction wherewith the Church is troubled at this day".³

"Satisfaction", there's the rub! Any such notion was repugnant to these would-be Reformers. Up to their time the Hebrew "Sheol" and the Greek "Hades" or "Gehenna" (Vulgate "*infernum*") was given plainly and bluntly as "hell" in Wycliffe's Version, also by the Rhemists two hundred years later. Subsequent changes are instructive. Beza seems to have set the ball rolling by his refusal to accept the Article of the Creed: "He descended into Hell", actually going so far as to translate Ps. xv-(xvi), "non derelinques animam in inferno" "thou wilt not leave my carcase in the grave". When his critic, Castalion, insisted that "anima" could not be translated as "cadaver" or "corpse", Beza was in a quandary. For if he

¹ *Dispute with Campion*, p. 17, Parker Soc. edition; cf. Ward, l.c., p. 29. Presumably Whitaker felt no difficulty in swallowing the Angel Michael in *Daniel* or St. Gabriel in the Gospels! In a series of Articles agreed on by the Archbishops, Bishops and all the Clergy of either Province, in a Synod held in London, 1562, Art. VI says, "By 'Holy Scripture' we mean those Books concerning the authority of which there has never been any doubt in the Church . . . other Books, as says St. Jerome, 'the Church reads for our instruction in life and morals, but does not use them as arguments on doctrinal points'" (Wilkins, *Concilia*, IV, 233).

² Cf. Fulke, *Defence of Translations of the Bible*, p. 452.

³ Quoted by Ward, *Errata of the Protestant Bibles*, p. 24.

agreed to translate it as "soul", what was he to do with the "grave"? Not even Beza could pretend that the soul could go down into the grave. The makers of the Authorized Version, adherents of Beza for the most part, did not dare to follow their Calvinist leader here, so in this passage they read correctly "Thou wilt not leave my soul in hell", so too Jas. iii, 6. But in the Old Testament they render "Sheol" by "grave", except in Ps. lxxxv (lxxxvi), 13 "the lowest hell", so too in the New Testament, save I Cor. xv, 55, where they follow the Genevan version "grave". The Revisers (1881), while rendering "Sheol" by "grave", make a point of adding in the margin "Sheol"; similarly in the New Testament where the Greek "Hades" is simply transliterated "Hades" (Acts ii, 27) or when rendered "hell" (Mk. ix, 43) "Hades" stands in the margin. One cannot help wondering at this procedure. One suspects that the notion of eternal punishment was abhorrent to them. Yet whether we call it "Hell" or "Hades" or "Gehenna", "unquenchable fire" is connoted, as our Lord Himself says in this very passage of St. Mark. It is surely significant too that these same Revisers omit verses 44 and 46 as being "omitted by the best ancient authorities" (marginal note). And this on the ground that these verses are identical with verse 48 "cast into hell" (margin "Gehenna") "... where the fire is not quenched." Dare any critic maintain today that the Vulgate is of less authority than "the best ancient (Greek) authorities"? Yet no great MS. of the Vulgate omits those verses with their thrice-repeated threat of eternal punishment by fire. The Authorized Version retains them all.

The Reformers directed their attacks more particularly against the Mass, and their animus against it left its impress on the English versions for which they were responsible. The form of Consecration of the bread, Matth. xxvi, 26, is "He took bread and blessed and brake" (Vulgate, Wycliffe, Rheims); but A.V. (margin) has "gave thanks" because "many Greeke copies" so read.¹ Turning to the parallel (Mk. xiv, 22) we find the text in A.V. as above and there is no marginal suggestion of "gave thanks"; but the third parallel account of the Last Supper (Lk. xxii, 19) has "he took bread and gave thanks"; it is the same in St. Paul's parallel account of what took place that night as especially revealed to him: "He took bread, and when he had given thanks . . ." (I Cor. xi, 24). Two Greek words are here used: εὐλογέω ("bless"), εὐχαριστεῖω ("give thanks"), and that they are used synonymously for the act of consecration is evidenced by Mk. xiv, 22 "bless", in the Vulgate and many Greek MSS. of Matth. xxvi, 26. Why, then, did the authors of A.V. in 1611, who depended on the Greek "Textus receptus" as it was called, indeed held it sacrosanct, deliberately choose a reading which—so far as they at that time were aware—had little if any support in Greek MSS., and substitute "give thanks" for the traditional "bless"? Is it unjust, in view of their known prejudices, to suggest that

¹ R.V. omits the marginal note, but Tyndale, Cranmer, Geneva and the editions of 1562, 1577 and 1579 all have "when he had given thanks".

since "give thanks" did not so precisely express the idea of a mystic consecration as does the word "bless" they preferred the former word?

St. Peter, speaking of Christ's Ascension (Acts iii, 21), says the heavens "must receive Him" until the final Resurrection. What induced the Genevan Version and the editions published in 1562, 1577 and 1579¹ to substitute "contain" for "receive" save the desire to promulgate the notion that, since "contained" in heaven, Christ cannot be in the Holy Eucharist? Peter Martyr (Vermigli) and others at the notorious debates on the doctrine of the Eucharist and the Mass in 1549 regarded this as an unanswerable argument: yet it was founded on what can only be termed an unwarranted mistranslation.

A peculiarly flagrant perversion of the Greek text is "whosoever shall eat this bread *and* drink this cup" (I Cor. xi, 27), Geneva and A.V., the witness of *Codex Alexandrinus* being quoted in favour of "and". Yet all other MSS. whether Greek or Latin have "*or* drink", and are followed by Wycliffe, Tyndale, Cranmer, Rheims and R.V., which at last reverted to the genuine reading in 1881. In other words, readers of the most popular English Bibles, whether the Puritan-Calvinistic product of Geneva or the Anglican Authorized Version, were, for the space of nearly three hundred years, and through what we can only describe as a deliberate mistranslation, induced to believe that the necessity of reception under "both kinds"—Utraquism, as it was technically called—had solid Scriptural authority. It is worth while noting that these same translators had rejected the rendering "bless"—see above—because it rested on the sole (?) authority of *Codex Alexandrinus*, but now accept another reading on the same isolated authority.

Another strange mistranslation had at one time considerable vogue: the Apostle had said: "they that serve the altar partake with the altar" (I Cor. ix, 13, cf. x, 18). How did it come to pass that Cranmer's (Cromwell's or the "Great") Bible of 1539 substituted "temple" for "altar", reading "they which wait of the *temple* are partakers of the *temple*"? How, again, did it come to pass that though Whittingham's edition of the Genevan New Testament, 1557, had correctly "altar" and not "temple", yet the edition of the Genevan New Testament published in 1579 changed "altar" to "temple"? It was the same with the first edition of the Bishops' Bible, 1568, "temple" being substituted for "altar" in an edition appearing in 1577. So determined were the framers of these three editions to eradicate from the minds of their English readers the notion that a priest "lived by the altar", as St. Paul had taught, that they actually changed "table" into "altar" in Dan. xiv, 12, 17, 20, where, of course, the "table" referred to was the idolatrous altar of Baal. An insidious form of propaganda, the more insidious in that it is written, not spoken; "*littera scripta manet*".

¹ The edition of 1562 is a re-edition of the Great (Cromwell's, Cranmer's) Bible of 1539 with the various minor changes which had been introduced since that date; that of 1577 is a copy of the Bishops' Bible of 1568, with corrections; that of 1579 is a later edition of the Genevan Bible of 1560.

The sacramental character of Holy Matrimony, too, was repudiated by the Reformers, and to this day it fails to be enumerated by Protestants among the Seven Sacraments. It will be interesting to discover how far such heretical teaching—for such it is—has left its mark on the Authorized and other versions. St. Paul had foretold (I Tim. iv, 3) that heretics of the future would condemn marriage; the Reformers did not do that, but can it be denied that they degraded matrimony by refusing to allow it sacramental status? Or that in so doing they opened the door to the divorces of today? St. Paul sees in Matrimony a type or figure of the union between Christ and His Church (Ephes. v, 22-33), ending with the declaration "*Sacramentum hoc magnum est*", and so Wycliffe and Rheims. But Tyndale, Cranmer and Geneva "*this is a great secret*".¹ But why this change? Of course we shall be told that the Greek word means "a mystery" or "secret", which is perfectly true—etymologically. It is also true that every Sacrament is a "mystery", but the converse is not true, for not every mystery is a sacrament. When translating sacrosanct theological terms tradition as well as etymology has to be taken into account. Now with the Greek Fathers the Holy Eucharist is "*mysterion*", with the Latins "*Sacramentum*" and "*mysterium*" are convertible terms; indeed, on this very passage of Ephesians St. Augustine remarks, "*Quoddam sacramentum nuptiarum commendatur fidelibus*."

We have felt compelled to use the term "heretical" when speaking of the above views. For what, after all, is "heresy" but "picking and choosing" one's own opinions on revealed Truth? No one, of course, likes to find himself labelled a "heretic", nor even so to label others. But compromise in such matters is unworthy. As Thomas Ward remarked long ago: "The nature of the Holy Scripture is such, that whosoever do voluntarily corrupt and pervert it, to maintain their own erroneous doctrines, cannot lightly be characterized by a less infamous title, than that of heretics; and their false versions, by the title of heretical Translations. . . . Notwithstanding I would have the Protestant Reader to take notice, that I neither name nor judge all to be Heretics, who hold errors contradictory to God's Church, but such as pertinaciously persist in their errors."² It is hard, in view of the known prepossessions of the Reformers, most of whom had been priests, not to feel that these changes were deliberate and in defiance of a tradition well known to them; in which, in fact, they had been brought up. The same tendency appears in every passage where chastity is treated of. Why else do we have "I entreat thee also, my true yoke-fellow" (Phil. iv, 4) instead of Wycliffe's quaint "german felowe" or the Rhemists' "sincere companion"? The suggestion undoubtedly is that St. Paul himself was "yoked" in wedlock, despite the fact that he clearly implies (I Cor. vii, 7) that he was leading a virginal life. Why, again, are our Lord's words (Matth. xix, 11)

¹ This rendering by "secret" is aggravated by the fact that the twenty-six occurrences of "mysterion" are translated by Tyndale, Cranmer and Geneva as "mystery" some twenty times; A.V. and R.V. have "mystery" throughout.

² *Errata*, p. 22.

"Non omnes capiunt verbum istud" on the life of continence (Wycliffe "not alle men taken this word") changed to "all men cannot away with that saying" (Tyndale) or (Cranmer) "cannot comprehend"? Geneva, A.V. and R.V. ("receive not") are correct, but the "cannot" of the others is a perversion of the text. St. Augustine's comment is much to the point: "Those to whom this gift is not given either will not accept it, or do not carry out what they would like to do; those on the other hand to whom it is granted, will it in such fashion that they carry out what they will";¹ in other words: that this counsel—which is not acceptable by all men—should be accepted by some, is due to a gift from God—and to free will.

What we are asking, then, is whether people can habitually read passages such as the foregoing without being unconsciously impressed by them and having their ideas of the married life or the celibate life dimmed. St. Paul asked: "Have we not power to lead about a woman a sister?" (Wycliffe and Rheims); by what right did Tyndale, followed by Cranmer, Geneva and A.V., render this "a sister to wife" or "a sister a wife"? The Greek word can mean either "woman" or "wife" according to the context, the two meanings occurring side by side in "certain *women* followed Christ, among them Joanna the *wife* of Chusa" (Lk. viii, 2-3). The context in St. Paul does not determine whether the reference is to a man's *wife* who was also a sister (in the faith), as R.V. rightly has it, or simply to any *woman* who was a sister in the faith. Only tradition can decide the question. And the Reformers knew well what that tradition had always been; they had it before their eyes in the Latin Vulgate and in the Wycliffite and Rhemist Versions. They should have known too that St. Augustine himself had pointed out that the mistake was a very old one even in his day. St. Paul, he said, had maintained that he was as free as the other Apostles to depend on holy women for support (and he quotes I Cor. ix, 5), but that he did not make use of this liberty; Augustine goes on to say: "But some people, not understanding this, have taken it, not as 'a woman a sister', but as 'a sister a wife'. They were misled by the ambiguity of the Greek which can signify both 'woman' and 'wife'. Yet as the Apostle expressed it, they should not have been misled, for he does not say merely 'a woman', but 'a woman a sister', nor does he say 'a woman a sister to be married', but 'a woman a sister, to be led about', 'neque ducendi sed circumducendi'."² The Revised Version seems to have made matters worse even than A.V., which had "to lead about a sister" (margin "woman"), for R.V. has "to lead about a wife that is a believer". Not only is "wife" a mistranslation, but though the word "sister" here means "a sister in the faith" we have no right to *translate* it "believer", however correct the *interpretation* may be.

Needless to say the Sacramental character of Orders also went by the

¹ *De Gratia et Libero arbitrio*, iv (6).

² *De Opere Monachorum*, iv, 5; cf. St. Jerome, *Adv. Jovinianum*, i, 16. Beza was notoriously unscrupulous in his manipulation of the text to suit his own peculiar theological (?) tenets; in Acts i, 14, for instance, he changed "mulieribus" into "uxoribus" on the ground that, as the Apostles must have had wives, it was as well to say so!

board; Bale, though styled "Bishop" of Ossory, being peculiarly offensive on the subject; while Cranmer, himself an "Archbishop", preferred the term "overseer" to that of "Bishop" (Acts xx, 29 and *passim*). A.V. follows suit. Tyndale and Geneva have the same rendering, though elsewhere they keep to "Bishop" (Phil. i, 1; I Tim. iii, 2; Tit. i, 7): how strange that R.V. margin should in all these places be so careful to read "overseer"! Everybody knows the word does etymologically mean "overseer" (e.g. Neh. xi, 11; Vulgate "Episcopis Levitarum"; A.V. "the overseer of the Levites"); but etymology is not everything when it is a question of traditional ecclesiastical terminology.¹ It is the same with "presbyteros" which—etymologically—means an Elder. But is it always to be so rendered? Tyndale started the fashion, as St. Thomas More complained in his *Dialogue*. Tyndale was often quite right in so doing; but was he right when it was a question of ordination, as when St. Paul left Titus in Crete to "ordain priests" (Tit. i, 5, cf. Jas. v. 14: "Elders"—Tyndale, Cranmer, Geneva and A. V.)? Nor were Tyndale and his followers consistent, for in Apoc. i, 6, v. 10, xx, 6 they all have "priests", because the Greek word there used is not "Presbyteros" but "Hierews", a term always applied to the sacrificing priests of the Old Testament, but here definitely used of the ministers of the "New Testament". Can anyone question that when St. Paul bade Titus "ordain *Presbyteros*" (Tit. i, 5) he meant him to ordain them as "hierews" or sacrificing priests?

Is it too much to say that those who depend on A.V. for elementary doctrine will have little or no idea of "Penance", "Matrimony" or "Orders"? The Seven Sacraments had to be reduced to two only; Scriptural passages suggesting the opposite had, then, to be watered down.

The only passage in which Cranmer retained the word "priest" is I Tim. iv, 14: "priesthood", A.V. and R.V. "Presbytery". Presumably the same anti-prelatical notions led Tyndale, followed by Cranmer, to replace the "Angels (the Bishops?) of the Churches" (Apoc. ii-iii) by "the messengers". Similarly the Greek *diakonos* means a "minister"; yet always to translate according to its strict etymological signification is not merely pedantic but positively misleading. Both A.V. and R.V., however, have avoided this mistake (I Tim. iii, 8, 12), while in verse 10, where the verb "to minister" would have been quite correct, A.V. has "use the office of a deacon", and R.V. "to serve as deacons". Cranmer, in company with the three editions of 1562, 1577 and 1579, alone has "minister" for "deacon" (I Tim. iii, 8).

Summarizing the foregoing, A.V. has—omitting minor details—made some three-and-thirty corrections in the translations then current: for example, "Church" replaced "congregation", "giving thanks" yields to

¹ Even Geddes, always a warm supporter of the Authorized Version, says: "King James' translators mistook the meaning of a great many words and sentences by depending too much on modern lexicons, and by paying too little attention to the ancient versions." (*Prospectus of a New Translation*, p. 92.)

"blessing", "contain" to "receive", "temple" to "altar", "feed" to "rule", "chaste" to "eunuchs", "images" to "idols", "grave" to "Hell", "ordinances" to "traditions", etc.

But passages remain which certainly ought to have been changed, at least in R.V. Why, for instance, does R.V. feel bound to set "overseers" in the margin of Acts xx, 28? "Charisma" (II Tim. i, 6) of course means "a gift", but, especially in the context, "a gracious gift" or "gift of God", namely the priesthood; the rendering "all men *cannot* receive this word" (Matth. xix, 11) is at least dubious. Neither A.V. nor R.V. have the courage to describe our Blessed Lady as "full of grace" (Lk. i, 28), A.V. retaining 'highly favoured' (margin), "graciously accepted, or much graced", R.V. (margin) "endued with grace", and "a sister a wife" (I Cor. ix, 5) is not improved in R.V. "a wife that is a believer". It is gratifying to note that R.V. now reads "*or* drink" instead of the indefensible "*and* drink" of A.V. I Cor. xi, 27: but it is distinctly distressing to find R.V. reverting to "love" (I Cor. xiii), though A.V. had replaced "love", due to Tyndale, Cranmer and Geneva, by "charity"; apropos of this rendering Bacon speaks of "the discretion and tenderness of the Rhemish translation which ever distinguished the Christian grace 'Charity' from 'love'."¹

HUGH POPE, O.P.

APOLOGISTS, OLD AND NEW

SOME of the earliest Christian documents are the outcome of chance occasions. If a primitive Christian community had not felt the need of a standard prayer-book, liturgical directory and general Vade Mecum, we should not have the *Didache*. If there had been no dissension in the Church of Corinth we should not have St. Clement's Epistle. If St. Ignatius had not been sent to be torn by the beasts in the Roman amphitheatre we should not have the exhortations which he addressed to the Churches of Greece and Asia as his brutal guards hurried him along his last journey. These occasional writings, concerned with the domestic affairs of Christian communities, were addressed to the Christians themselves, who looked for no parade of worldly eloquence. Now at the turn of the first Christian century more and more of the highly cultured class, the best element in a disillusioned paganism, were being attracted by Christian teaching and example. The Church was numbering among her children converts who had worn, and continued to wear, the philosopher's gown. These were not such as to suffer in uncomplaining silence the unchecked

¹ *Concerning the Liturgy*, quoted by Westcott, *A General View of the History of the English Bible*, 3rd ed., 1905, p. 103, where this reference is said to be due to Mr. Plumtre.

diffusion of calumny or the arbitrary application of laws patently unjust. And so there began to appear a new kind of Christian literature: the writings of the Apologists. The Church was faced with two classes of opponents: the Jews who spread calumny and the pagans who believed it. Consequently the apologetic literature of the following century or so was of two kinds. The writings against the Jews were represented by such treatises as the letter of the pseudo-Barnabas, St. Justin's *Dialogue with Tryphon* and Tertullian's *Adversus Judaeos*. Taking no account of these, the present essay will be concerned with the several works which defended the Christian cause against the misunderstanding and persecution which came upon it from paganism.

The earliest author is Quadratus. All our knowledge of him is drawn from Eusebius, who simply mentions him and preserves a fragment from an Apology said to be addressed to the emperor Hadrian. This class of writers usually addressed itself to the ruling power, and even to the emperor in person, although it can hardly have been expected that the emperor would so much as hear of their publications. Since Quadratus speaks of persons healed by Christ having been alive in his own lifetime, we put the work early in Hadrian's reign. A possible date is 120.

The next Apology, one distinguished by culture and literary elegance, was written by Aristides, whom St. Jerome surnamed the Athenian. The text, lost for centuries, has been rediscovered within living memory by English scholars. It is conjectured that the work was addressed to Antoninus Pius in about 140.

Far better known is St. Justin, president of the Christian school in Rome and author of many works now lost. The two Apologies distinguished in our editions are really one work, the second Apology mentioned by Eusebius being no longer extant. The work known to us was written before the longer *Dialogue with Tryphon*, and its reference to a certain Felix as governor of Alexandria enables us to date it 153-155.

Tatian, a disciple of St. Justin, was born in Assyria, and embraced Christianity after a long search for truth. His work *Against the Greeks* refers to St. Justin as having been persecuted but does not say that he has suffered martyrdom. It may therefore be placed about 165. Tatian was best known in antiquity as the compiler of the *Diatessaron*, a harmony of the four gospels so constructed as to give a continuous life of Christ. After St. Justin's martyrdom he acquired notoriety by founding the heretical sect of the Encratites.

Of Athenagoras little can be said save that he wrote an *Embassy for the Christians* and a treatise *On the Resurrection*. The *Embassy* is inscribed to Marcus Aurelius and Lucius Aurelius Commodus, his son and successor. Since Marcus Aurelius is addressed as conqueror of Sarmatia, we are able to place the *Embassy* between the victory won by the emperor in 174 and his death in 180. Athenagoras manifests an intensive Hellenistic culture and the influence of Alexandrian Judaism.

The Apologists mentioned so far appear all to have been laymen. In St. Theophilus, bishop of Antioch, we find a high level of culture allied with the dignity of the episcopate. This author has left us three books addressed to a certain Autolycus. Making extensive use of Sacred Scripture, Theophilus quotes the Old Testament, the Pauline epistles and the Gospels, the last of which he expressly attributes to St. John. In a long and most intricate chronological passage he attempts to demonstrate the age of the world and the antiquity of the Christian writings. Since he pursues chronology up to the now completed reign of Marcus Aurelius, the work may be placed early in the next reign, about 182.

This is the place to mention the *Epistle to Diognetus*. It has come down to us in a single MS. which perished in the siege of Strasburg in 1870. It has been attributed to St. Justin, who, however, was quite incapable of so elegant a style. Since the author calls himself a disciple of the apostles, he has been ranked with the sub-apostolic writers. Harnack, however, refuses to recognize the work as earlier than the *Adversus Haereses* of St. Irenaeus (about 180) and it may well be later.

Minucius Felix is the author of the *Octavius*, a defence of Christianity in dialogue form. The work corresponds closely in parts to the Apology of Tertullian. But it cannot be said decisively which came first. All the previous Apologists wrote in Greek, the *lingua franca* of culture. If Minucius wrote before Tertullian, he is the first extant Christian writer in Latin. His style is indeed exquisitely reminiscent of the golden age of Latin Prose. The *Octavius* is immortal because of the charm of its setting. While the wavelets lap the shore of Ostia, and little boys play "ducks and drakes" with their smooth shells, the blue Mediterranean expanse reflects that divine transcendence which is a theme of the dialogue.

But, for all the elegance of Minucius, Tertullian is generally called the father of Church Latin. Although he tells us that he is a layman, nearly all patrologists, until recently, have followed a strange error of St. Jerome in calling him a priest. Perhaps the greatest theologian before St. Augustine, his works far surpass, in extent and variety, anything found among Christians before his time. We are concerned, for the moment, only with those which have an apologetic character: the *Liber Apologeticus*, the two books *Ad Nationes*, the *De Testimonio Animae* and the *Ad Scapulam*. The *Liber Apologeticus* is the best known and the most valuable. The question has been debated whether the work was written at Rome or Carthage. A Roman origin seems excluded by the use of *Illa* in reference to the imperial city, and the mention of the proconsul as the supreme local authority. This work and the *Ad Nationes* are commonly dated 197-199, although from their character it might be argued that they followed the persecuting edict passed by Septimius Severus in 201.

Has the modern Apologist anything to learn from these writers? It depends considerably on the measure of resemblance between his oppor-

tunities and theirs. The second and the twentieth centuries provide very different environments. A body of Christians who, despite human failings, preserve the enthusiasm of the first age, differ much from a Church hindered by the inclusion of multitudes whose profession is little more than nominal. A world sick at heart of paganism opens its arms to the good news. Peoples who have tired of Christianity and thrown it away as something outworn present a different problem; the Gospel as presented to them again must appear to have lost the freshness of its original appeal. The masses who cry for a *new* world, a *new* order, bear witness to this.

We grant that if Christianity is a human institution, subject to ordinary historical laws, it must be relegated, in the not distant future, to the province of the antiquarian. Yet even the historian from his point of view has to acknowledge that Christianity is unique. Her doom has been surely pronounced again and again, and the event has always falsified the prediction. Those learned in the kingdom of heaven have always brought forth from their treasure, as their Founder promised, old things and new; and St. Irenaeus describes Christian doctrine as preserving the vigour of youth and communicating that vigour to the Church in which, as in a vessel, it is stored. Tertullian made the mistake of thinking that the Roman empire was essential to the Church's permanence. No loyalty should make us say the same of our European civilization. There are multitudes, black and yellow, to whom the Gospel is coming as new today as it did to the Greco-Roman world and barbarian races of fifteen or twenty centuries past. Even for the peoples now dechristianized, that same Gospel has a power of becoming as new as for the rest. So those who addressed their apologies to the Roman emperor or senate may have something to teach us. Perhaps the more since they were nearly all laymen. The non-Christian or non-Catholic who is shy of a priest and resists any advance is more at ease with one who cannot be suspected of speaking in a professional capacity. The layman can so prepare the way for the priest. Many Catholics will be surprised to find in the early Christian centuries the prototype of Catholic Action and the lay apostolate.

More than ever, in this age which makes man the centre of its pseudo-ethic, the first step in a complete apologetic must be to call upon natural reason to speak of God. In the second century there was not much occasion to develop arguments for the divine existence, Platonic transcendence being rather more strongly in possession (despite Marcus Aurelius) than the cosmic pantheism of the Stoics. Tertullian is more concerned than any other with proving the existence of God, and in his argument popular consent plays no small part. We will quote one of the most famous passages of the *Liber Apologeticus*:¹ "That which we worship is one God. This entire mass he has fashioned from nothing, with all its furniture of elements, bodies, spirits, by his commanding word, ordaining reason, mighty strength, for the adornment of his majesty; whence the Greeks have called the world

¹ C. 17.

cosmos. See the consummate crime of those who will not acknowledge that of which they cannot be ignorant. Will you that we demonstrate him from his works, such and so many, that surround us, sustain, delight, even affright us? Or from the soul's own testimony? She is imprisoned in the body, beset with bad laws, weakened by indulgence and lust, enslaved to false gods. Yet when she is converted, arising from gluttony as from sleep, or as from some sickness, suffering herself to be healed, she names God, using this name alone, for this one name is true: 'God is great', 'God is good', and 'what God shall grant': these are on the lips of all. She owns him also her judge. 'God seeth'. 'I commit it to God'. 'God shall reward me'. Behold the witness of the soul that is naturally Christian!" *Ecce testimonium animae naturaliter Christianae!* Such is Tertullian's argument: the knowledge of God's works; the desire of the soul; the testimony of conscience. In his *De Testimonio Animae*¹ he says more summarily: "Agnoscitur ab anima tamquam voluntas summe potens, fons omnis bonitatis, iudex timendus." And again in his *Ad Scapulam*:² "Nos unum Deum colimus, quem omnes naturaliter nostis; ad cuius fulgura et tonitrua contremiscitis; ad cuius beneficia gaudetis."

An age whose values are all temporal must be schooled to view, even though darkly as in a mirror, the divine transcendence. Like Tertullian, the other Apologists speak of the creation of all things from nothing. When this does not lead them on to the dangerous ground of the creative *logos*, they pass from the contingency of things created to the super-eminence of the divine attributes. So Aristides at the beginning of the apologetic tradition:³ "Come then, O king, to the elements themselves, that we may show that they are not gods, but corruptible and changing, drawn from nothing by command of the true God, who is incorruptible, unchangeable and invisible, but himself sees all things and turns and changes them as he wills." At the end of the period we read in Minucius Felix:⁴ "God commands all things that are by his word, disposes them by his reason, perfects them by his power. He cannot be seen, he is too bright for vision. He cannot be held, he is too pure for touch. He cannot be estimated, he is too great for perception. Infinite, immense, he is known in all his fullness to himself alone. But our heart is too little to understand him, and so we esteem him aright when we call him inestimable."

But this is not to suggest that the Apologists stopped short at a natural knowledge of God. This was but to prepare the way for the revelation which the pagan world needed. In turning men's eyes to the revelation given by Jesus Christ they delivered their true message. Nor shall we be content to teach Philosophy. Nor yet will our Apology for Christianity be predominantly psychological. The substance of Apologetic is History. That Christianity suits a man's best aspirations—this is only to confirm our main argument: that One has come amongst us with a message and shown the irrefutable credentials of a divine commission. Let us hear Aristides

¹ C. 2.² C. 2.³ C. 4.⁴ C. 18.

once again:¹ "Christians draw their origin from the Lord Jesus Christ. He is acclaimed Son of the Most High God. He came down from heaven in the Holy Ghost for men's salvation. Being born of a pure Virgin, without seed and without defilement, he took flesh and appeared to men, that he might call them from the error of worshipping many gods. . . . These are they that above all the nations of the earth have found the truth. For they know God, creator and fashioner of all things by his only-begotten Son and the Holy Ghost, and no other god besides this One do they adore. They have the commandments of the Lord Jesus Christ himself engraven in their hearts, and keep them, awaiting the resurrection of the dead, and the life of the world to come."

Since the Apologists are not inspired they have their limitations and mistakes, from which it may be that we shall learn. The Blessed Trinity is their favourite theme for dogmatic exposition. They say some excellent things, and truly contribute to a right development of doctrine. Yet, at the same time, when they seek to elucidate this dogma in terms of philosophy they fall into some error, whether it be subordinating the Son to the Father or making the generation of the Son contingent upon the work of Creation, and Arianism is, in part, the outcome of their failures. This is explained, in a large measure, by their desire to accommodate the revealed truth to the Neo-Platonic systems, and especially to the *logos* theory of Philo. In our own day modernism is an example of the too facile adaptation of Christian dogma to a passing philosophical fashion. There is a *philosophia perennis* which suffices for a basis of our theological speculation. Those very Apologists from whose errors we should learn are here even our example, when in their magnificent Natural Theology they pass on what is truest and best in the thought of Plato and Aristotle. That philosophy reached its greatest development in the Christian schools of the thirteenth century. More than sixty years ago the most far-sighted of Popes began his pontificate by commending to us this tradition, even then standing the test of its third millennium.

We talk much in these days of co-operating on moral and social issues with those who share not with us the Christian faith or its integrity. We will admit with St. Justin that the *logos spermatikos* enlightens all men of good will in varying measure in all ages. In principle co-operation is blameless and has the sanction of the highest authority in the Church. But we cannot on that account neglect what is more essential. If Christians in this world are to be (in the phrase of the writer to Diognetus) as the soul in the body, then those who profess the entire faith must keep their own corporate life no less sacrosanct than St. Justin and his companions. "And on the day called Sunday, all who live in cities or in the country gather together to one place. . . . We all rise together and pray, . . . and when our prayer is ended, bread and wine and water are offered, and the president in like manner offers prayers and thanksgivings according to his ability, and the

¹ C. 15.

people assent, saying Amen."¹ St. Justin knew well what was the centre of that corporate life. "Not as common bread or common drink do we receive these things. But just as Jesus Christ, our Saviour, made flesh through the Word of God, had both flesh and blood for our salvation, even so we were taught that the food nourishing our blood and flesh by change, when over it thanks have been given through the word of prayer come from him, is both flesh and blood of that Incarnate Jesus."²

There must be a Christian social-economic teaching. The Pontiffs of our time have taught us its principles. But it is first necessary that, both in the cloister and in society, there should be that life which is the thorough-going practice of the Sermon on the Mount. It is of little avail for us to write pamphlets or appear on platforms unless men can say of us, as they did in the days of Tertullian: "See how these Christians love one another." But if we can deserve to be so described our influence will be as strong and far-reaching as that of the Church which conquered the Roman empire. In face of rampant vices not unlike those mentioned by the Apologists we have to be uncompromising; to the modern world we must show a Christian society like that known to Minucius Felix, in which fidelity to one marriage is the rule, and best of all is that perpetual virginity wherein many delight rather than glory. "With Christians," says St. Theophilus of Antioch, "temperance abides, continence is practised, a single marriage guarded, chastity preserved, injustice banished, sin uprooted, justice the rule, law observed, worship rendered, God acknowledged, truth rules, grace preserves, peace keeps watch, the holy word is guide, wisdom teaches, life governs, God reigns."³

Finally there is an Apology the most convincing of all, one which, in the days to come, any Christian must be ready to offer. Tertullian speaks of it: "Crucify, torture, condemn, grind us to powder. . . . We increase as often as you mow us down. The blood of Christians is a seed."⁴ And of St. Justin, happier in example, the ancient *Martyrium* records:⁵ "Rusticus the prefect pronounced sentence saying, 'Let those who have refused to sacrifice to the gods, and to obey the emperor's command, be scourged and led away to suffer the punishment of beheading according to the laws.' The holy martyrs, praising God and going forth to the accustomed place, were beheaded and perfected their testimony in the confession of the Saviour. And some of the faithful, having secretly removed their bodies, laid them in a fit place, the grace of Our Lord Jesus Christ having wrought with them. To him be glory for ever and ever. Amen."

JOHN MORSON, O.C.R.

¹ *Ap.* I, 67.

² *Ad Autol.* III, 15.

⁴ *Apol.* 50.

² *Ib.*, 66.

⁵ *P.G.*, 1569-1572.

RETREATS FOR SMALL CHILDREN

WHEN St. Ignatius wrote his Exercises in the Grotto of Manresa he did not foresee the great extension that would be given to his plan for a considered reformation of life. The great weapon of the Exercises was to be used as a means of forcing grown men to look the facts of life, death and eternity in the face, and to base their election upon what they saw, and not upon what they felt.

Today the Spiritual Exercises are given to all manner of souls, and, suitably adapted, they have formed the basis of a retreat movement universal in its application. No one today denies the immense value of a retreat, and we encourage our people to make use of this help to sanctification whenever possible, either in a closed retreat or in the form of a public mission.

In our boarding schools and colleges the annual retreat has become a regular feature of school life, and does much to encourage the practical application to everyday life of the dogmas of the Faith. We would like to suggest, however, that this great help is often denied, unnecessarily, to the younger children, and that the eights, nines and tens of our junior schools and of our parishes can also be taught to make retreats with most useful results to themselves. It is not, however, sufficient to allow them to attend the retreat given to the older children, with perhaps one or two special talks. They deserve a retreat to themselves, adapted to their age and capabilities. The writer has just concluded a retreat given in one of our convent boarding schools to some forty children, none of whom was over the age of ten, and he feels that the results of his experience might be of use to his fellow-priests.

The framework of the retreat was in accordance with tradition: Mass and Communion in the morning, three talks during the day, Benediction in the evening, and the rest of the time spent in work connected with the retreat. Silence, it must be confessed, was a problem, and after the first day, in order not to disturb small consciences, only a relative silence was requested. Even during the talks rhetorical questions were often answered, sometimes by all the children *en masse*, but to the preacher's mind this was far from being a drawback. The children were completely unself-conscious and did not hesitate to express their thoughts and feelings.

Owing to circumstances most of the talks were given in the chapel, but it would be preferable to give at least some of them in a hall or class-room, where the children feel less constrained. The subjects of the talks were those usually given in retreats, with special insistence on the supernatural life of the soul and the Fatherhood of God. They did not consist of a series of stories and included much solid dogma, but after the example of the Divine Master the method of teaching in parables was freely adopted. Thus St. Ignatius' meditation on the Foundation was illustrated by the story of a sculptor who designed and carved the statue of a child, afterwards bringing

it to life and adopting it for his own. The life of God in the soul and the effects of sin were shown by comparing the soul to a house, evacuated (before baptism), then lit by faith, warmed by charity, with the Trinity dwelling therein, made dusty by venial sin, destroyed by the bomb of mortal sin, and restored by contrition and confession.

On two of the three days the Stations of the Cross were made together, and the children scrambled round the chapel while the stations were simply explained by the preacher. This exercise was very popular, although it followed immediately on a sermon of twenty-five minutes. On the other day a "pilgrimage" was made to the religious pictures and statues in some far corner of the house, and to the Lourdes Grotto in the garden. Each conference was begun by a hymn and ended with a prayer, in which were summed up the principal lessons of the talk.

To occupy their free time each child was given a plain drawing-book, in which she was to draw and paste pictures and write according to the suggestions of the preacher. Drawings of Bethlehem and of Calvary were most popular, and some of the results, if primitive, meant that the children had certainly meditated on the scenes they represented. Besides pasting holy pictures in their books, the children made their own holy cards, adding texts and invocations of their own invention. Thus one child wrote on her card: "Jesus, you love me more than I can love you."

Most interesting of all, however, were the letters the children were asked to write to Jesus, to Our Lady and their Guardian Angel. A few examples, taken from those showing the most spontaneity, will not be without interest.

My dear Jesus in the crib, Please will you help me to make a good retreat. Please help me to be kind. I am very glad you are my older brother, and your Father is my Father and your Mother is my Mother. I am going to write to my Guardian Angel and to my Mother. All my love, Maureen.

Dear Jesus, In this retreat please help me to be very kind and to think about you all the time. I thank you very much for this nice retreat which you have sent us from Heaven. Everyone hopes that no devils will get into them while this retreat is on. . . . This was all through you this lovely retreat. I will think about you when you died on the Cross for our sins. I will try to make up for it as best as I can. I am your child Tishy.

One child concluded her letter to Jesus by saying, "Good-by: for now, as I have to write to other people."

To her Mother Mary, the same "Tishy" wrote:

It was you too that helped me to make this retreat nice. I have made you look as nice as I can in this picture. We have just had another sermon which was very nice and has taught me more about you and Our Lord. I must not think that I can do as I like after the sermons. Please help me to be very good, and please will you save both *Mummy* and *Daddy*.

A child of eight wrote:

Dear Mother Mary, I have just heard that you are my Mummy. I love you. Love from Julie.

One child wrote: "A little letter for my sweet angel"; another sent her love "to all the other angels", while another composed this perfect prayer:

Dear Guardain Angel, Watch over me throw the night and see that I am not naughty throw the day. Amen, from Pat.

The children were also told to write letters to themselves, but most of them, perhaps naturally enough, found this rather difficult. One wrote thus:

Dear Evelyn, I am in retreat. I hope you are in retreat as well. I am going to tell you why you should love God. First of all because he made you and loves you, he doesn't put you in the world and fogget about you. From Evelyn.

Finally, each child wrote a list of "things to thank God for", which was usually lengthy if not exhaustive, and a list of resolutions. A general resolution was taken by everyone, "To love Jesus more and more", and to this each one added those of her own choosing, such as "To get up very prompt in the morning and don't listen to the devils on your pillow", or "To eat up the puddings you don't like" and "let others have first pick", or, "Do what you are told strait away without any hesitation about it".

The spontaneity and sincerity of these extracts are typical of the children's compositions, and they come as a refreshing change from the artificiality that inevitably creeps into our formulas of prayer.

What are the results of a retreat such as this? Surely the first is to give pleasure to Him who said, "Suffer the little children to come unto me," and to bring some human smiles to Mother Mary in Heaven. The children themselves are taught to find in the things of the spirit a new reality; the catechism comes to life. It may be argued that the circumstances were unduly propitious, for most of the children were boarders, and were in the hands of the preacher the whole time. That is so, but the same circumstances are to be found in many of our schools and colleges, where, nevertheless, nothing is done in this way for the younger children. Even in our parishes, something could be done, especially in those where there is no Catholic school. The writer remembers one day retreat preached to the children of a small parish, accommodated for most of the day in the parish hall, with a special Mass, three talks, a lantern lecture on the life of Our Lord, and a children's evening service, which was much appreciated. Certainly some trouble must be taken, but who is not willing to do this for Christ's little ones?

GERARD F. SCRIVEN, W.F.

HELPS TO THE USE OF THE BREVIARY

(III) THE REHEARSAL OF LENT

SEPTUAGESIMA SUNDAY opens the second cycle of the liturgical year. Nine weeks before Easter the Church abruptly silences the jubilant notes which she has encouraged us to sing in celebration of the mystery of the Incarnation, and begins to speak to the faithful in sober accents of other facts intimately connected with that mystery, no less historical but painful to recall. During Septuagesima, Sexagesima and Quinquagesima the Divine Office records these facts with the unmistakable purpose of preparing the faithful for the penance of Lent and for their willing sharing in the redemptive sufferings of Christ. That is why we have this short liturgical season of three weeks' duration as a "rehearsal of Lent".

Farewell to the Alleluia.—The Martyrology, read after Prime in choir on the eve of Septuagesima, opens with this announcement:

Dominica Septuagesimae in qua deponitur canticum Domini Alleluia.

The Sunday of Septuagesima, whereon is put away the song of the Lord Alleluia.

On the same day at Vespers two Alleluias are added to the *Benedicamus Domino* and to its answer, *Deo gratias*.

Thus we bid farewell to the Alleluia and from this canonical hour to its solemn return at Mass on Holy Saturday we are ordered not to make use of it either at Mass or in the Divine Office, and to employ instead the liturgical acclamation

Laus Tibi, Domine, Rex aeternae gloriae.

Praise to Thee, O Lord, King of eternal glory.

The above ritual is all that remains at the present time of the much more elaborate and dramatic ceremonies which in the Middle Ages accompanied "the Burial of the Alleluia". This suspension of the Alleluia dates back to a very early period. St. Benedict (sixth century) legislates for its suspension only during Lent. But St. Gregory the Great (*d.* 604) directed its cessation to begin on Septuagesima Sunday; and this practice has been followed ever since. The reason for all this seemingly meticulous legislation on the subject of the use of just one word has been often given by liturgiologists. It is to be found, not precisely in the literal meaning of the word itself, which is simply "Praise ye God"; but rather in the mystical sense which first the Synagogue and then the Church has always attached

to its use as the most fitting expression of spiritual joy. This is obvious from a study of the psalms called *Alleluaticæ*, as well as from other parts of the Old and New Testaments. For example, we read in the Book of Tobias¹: "The gates of Jerusalem shall be built with sapphire . . . and Alleluia shall be sung in its streets"; and, according to St. John,² the elect in heaven never cease to sing Alleluia: "After these things I heard as it were the voice of much people in heaven saying: Alleluia. Salvation and glory and power is to our God. . . . And again they said: Alleluia."

The great mediæval exegete and liturgiologist, Rupert of Deutz, O.S.B. (*d.* 1135), writes as follows³: "Alleluia is a word foreign to the Latin tongue; but its mystical use is like a drop overflowing upon us from the riches of the heavenly Jerusalem. It was first inspired by the Holy Ghost to Patriarchs and Prophets, and afterwards much more abundantly put on the lips of the Apostles. . . . For this reason the word Alleluia has not been translated; it has been left in its original Hebrew, as a stranger to tell us that there is joy in its native land, which could not dwell in ours."

The Alleluia, therefore, expressing superabundant joy, could not very well fit in with thoughts of penance for sin, of atonement for crimes committed, and "this is why it is taken away from the lips of the Church"⁴ during this penitential season; since "praise is not seemly in the mouth of a sinner".⁵ Thus Dom Martène concludes:⁶ "Today, on account of the recital of our first parents' fall, which the Church reads at Matins, she interrupts the song of joy, Alleluia."

This is one of the antiphons of the Mozarabic Office of "Farewell to the Alleluia":

Ibis, Alleluia.

Prosperum iter habebis, Alleluia: et iterum cum gaudio reverteris ad nos, Alleluia.

In manibus enim suis portabunt te, ne unquam offendas ad lapidem pedem tuum.

Et iterum cum gaudio reverteris ad nos, Alleluia.

Thou shalt go, Alleluia.

Thy journey shall be prosperous, Alleluia: and again thou shalt come back to us with joy, Alleluia.

For they shall bear thee up in their hands, lest at any time thou dash thy foot against a stone.

And again thou shall come back to us with joy, Alleluia.

"*I thought upon the days of old.*"—The main feature of these three weeks preceding Lent is the reading of the Book of Genesis at Matins. Indeed, in the early Middle Ages up to the twelfth century the whole of the Heptateuch (that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy,

¹ xiii, 20, 21.

² Apoc. xix, 1-3.

³ *De Divinis Officiis*, Lib. I, cap. 35, in P.L., T. 170, col. 30. May we take this opportunity to recommend this beautiful work on the Divine Office (see P.L., T. 170, col. 1-334). Now and then Rupert of Deutz—after all, he was a child of his time—is somewhat fanciful; but his explanations are always full of divine unction.

⁴ Rupert, l. c., Lib. IV, c. 2, in P.L., T. 170, col. 87.

⁵ Eccl. xi, 9.

⁶ *De Antiqua Ecclesiae Disciplina*, cap. XVI, p. 116.

Josue, Judges, and Ruth) was read in the Divine Office between Septuagesima and Passion Sunday.

For us, priests of the twentieth century, the reading of Genesis is a yearly reminder of the fact that, whatever modern schools of higher criticism have to say of the Bible, the Catholic Church considers it what she has always considered it, namely the inspired Word of God; that, therefore, it is particularly the priest's duty to study it with love and deep veneration. Moreover, that, as against modern rationalistic and materialistic explanations, the Church still holds to the fundamental beliefs in man's creation to God's image, in the common descent of mankind, in man's original sin, in the promise of redemption, in the vocation of the chosen people in Abraham, the "Father of our Faith", of whose seed Christ was to be born.

Of all these facts we are reminded when reading the lessons of the First Nocturn during these three weeks. We have a great help to understand them in some of the patristic commentaries chosen for the lessons of the Second Nocturn on the three Sundays. In fact, some of them have become classics in theology. For example, St. Augustine's description of the human race under the sway of original sin:

Hinc post peccatum (Adam) exul effectus, stirpem quoque suam, quam peccando in se tamquam in radice vitaverat, poena mortis et damnatione obstrinxit . . .

Ita ergo res se habebant: jacebat in malis, vel etiamolvebatur, et de malis in mala præcipitabatur totius humani generis massa damnata: et adjuncta parti eorum, qui peccaverant, angelorum, luebat impiæ desertionis dignissimas poenas.

Therefore, on account of his sin Adam was exiled from Paradise and by his own transgression he tainted his offspring at its very root and entailed upon it the penalty of death and damnation . . .

Thus, then, did matters stand: the whole of the human race lay in evil, or rather wallowed in evil; and the sum total of mankind, now doomed, sank rapidly from bad to worse; and, being joined with those of the angels who had sinned, suffered the penalty fitting its apostasy.

St. Ambrose also is at his very best and writes very much to the point in the lessons of the Second Nocturn of Sexagesima and Quinquagesima. This is his description of Abraham:

Magnus plane vir Abraham et multarum virtutum clarus insignibus quem votis suis philosophia non potuit coequare . . . Tentatur ut fortis, incitatur ut fidelis, provocatur ut justus . . . (Dom. Quing.).

Abraham was indeed a great man, distinguished for his many virtues, whom philosophy could not rival with any of its votaries. . . . A strong man, he is tried; a loyal man, he is spurred on; a just man, he is called forth.

St. Gregory the Great contributes his usual quota of moral and ascetical homilies. That on the Gospel of the Sower in Sexagesima is a masterpiece of its kind. No wonder the Romans used to flock at all hours to listen to him.

Si nos vobis semen verbum, agrum mundum, volucres daemonia, spinas divitias significare diceremus, ad credendum nobis mens forsitan vestra dubitaret. Unde et Dominus per semetipsum dignatus est exponere quod dicebat . . . Quis enim mihi unquam crederet, si spinas divitias interpretari voluissem? maxime cum illae pungant, istae delectent . . .

If we were to tell you, that the seed signifies the word, the field the world, the birds the devils, the thorns riches, you might perhaps hesitate to believe us. Therefore, the Lord himself deigned to explain what he said . . . for, who indeed would believe me if I were to say that riches are signified by thorns? Especially, as thorns wound, while riches give pleasure . . .

The Liturgy thinks so highly of this homily that, very exceptionally, it has chosen two sentences therefrom as antiphons, viz. for None on Septagesima Sunday and for the Magnificat on the following Monday. May we call attention also to the exquisite antiphon for the Magnificat of the Tuesday after Sexagesima?

Semen est Verbum Dei, Sator autem Christus; omnis qui invenit Eum manebit in aeternum.

The seed is the Word of God and the Sower is Christ; everyone who findeth him shall abide for ever.

Sator, the Sower, is one of the most beautiful liturgical titles given to Christ. It occurs again in one of the antiphons of the proper office of St. Cecilia: *Seminator casti consilii* (the Sower of chaste desires), and in the prayer after the eighth prophecy in Holy Saturday, where Christ is styled the *Sator bonorum seminum* (the Sower of good seeds) and the *Cultor electorum palmitum* (He who tends chosen vine-branches).

Another small detail to be noted in the Matins of these Sundays is that the last Response on Sexagesima and Quinquagesima is taken from the Gospel. The reason is simply that the Response which was sung in many places during the procession through the cloisters before the Conventual Mass was taken to form part of the night office either as the first or as the last response. The same applies to the *Duo Seraphim* throughout the time after Pentecost, which was originally a processional anthem.

Very appropriately this season ends with the serene comment of our own St. Bede on the Saturday before the First Sunday in Lent. St. Bede's words are very topical at the present day:

Labor discipulorum in remigando, et contrarius eis ventus, labores sanctae Ecclesiae varios designat. . . . Ubi bene dicitur, quia navis erat in medio mari et ipse solus in terra; quia nonnumquam Ecclesia tantis Gentilium pressuris non solum afflicta sed et foedata est, ut si fieri posset, Redemptor ipsius eam prorsus deseruisse ad tempus videretur.

The efforts of the disciples in rowing and the fact that the wind was contrary to them, signify the many trials which beset the Church. . . . It is aptly noted that the ship was in the midst of the sea and Christ alone on the land; for often the Church finds herself not only harassed by the persecutions of the Gentiles, but even befouled by them, so that it would appear, if that were possible, as if the Redeemer had abandoned her for a time.

The Feast of St. Peter's Chair at Antioch.—The origin and development of this feast, together with that of its correlative, St. Peter's Chair at Rome, celebrated on 18 January, provide an interesting example of liturgical hagiology. The history of both feasts seems to have passed through the following stages: (i) The feast of February was instituted before the middle of the fourth century to supersede the pagan feast, very popular at that time in Rome, of the *Charistia* or *Cara Cognatio*—a festival celebrated in each house on that day to honour the living relatives. The Philocalian calendar, written c. 354, lists among the feasts celebrated at Rome on that day that of *Natale Petri de cathedra* (Anniversary of Peter's Chair). (ii) The feast spread abroad, chiefly to Gaul. But (iii), as it often fell within Lent, in several places it was held on an earlier date, and shifted to 18 January; in other places the original date was retained. (iv) This gave rise to the duplication of the feast. (v) Meanwhile, by the sixth century it had disappeared from the Roman calendar. (vi) However, it returned thereto, via Gaul, before the beginning of the eighth century; and blossomed into two feasts, viz. those of St. Peter's Chair at Rome (18 January) and at Antioch (22 February). In modern times the tendency is to retain only one feast, that of 22 February, in commemoration of St. Peter's Primacy in Rome. This is what has happened in the reform of the Benedictine calendar under Pius X. It should be remarked too that the lessons of the Second Nocturn of 22 February, although of an ancient date, are not St. Augustine's.

As we celebrate it at the present time, the feast honours the power of jurisdiction over the whole Church which Peter received from Christ. This point is clearly brought out in the short hymns of the Feast, *Quodcumque in orbe* and *Beate Pastor*, which are in fact two stanzas belonging to two different and much longer compositions. The *Quodcumque* was written by St. Paulinus II, or the Younger, Patriarch of Aquileia (d. 802). The complete hymn consists of nine stanzas. The *Beate Pastor* belongs to the well-known hymn *Decora Lux*, used on the feast of SS. Peter and Paul. It is ascribed, with very valid reasons, to Elpis (d. 493), wife of Boethius. The text of both was badly mishandled by the purist "correctors" of the seventeenth century.

Quodcumque in orbe nexibus revin-
xeris
Erit revinctum, Petre, in arce siderum;
Et quod resolvit hic potestas tradita
Erit solutum coeli in alto vertice;
In fine mundi judicabis saeculum.

Beate Pastor Petre, clemens accipe
Voces precantum; criminumque vincula
Verbo resolve, cui potestas tradita
Aperire terris coelum, apertum claudere.

Whatever, Peter, thou shalt bind on
earth shall be bound in the stronghold
of the skies; and what the power given
thee doth loose shall be loosed in the
highest court of heaven. At the end of
the world thou shalt judge the world.

Peter, blest Shepherd, mercifully re-
ceive the prayers of thy clients; by thy
word unloose the chains of guilt;

Thou, to whom was given the power
to open heaven to earth and to shut it
again.

The Common of the Apostles.—All priests, but especially those of the pastoral clergy, should take a particular interest in the office assigned to the feasts of the Apostles; for this office is a magnificent description of the Catholic priesthood, engaged in active service for God and amply rewarded by God for that service. The liturgical formulae are still redolent of the first incense burnt at the tombs of those “triumphant Leaders in the battlefield” (*belli triumphales duces*) and “Princes of the Churches” (*Ecclesiarum Principes*). The office in fact was obviously composed at an age when Liturgy was a very fine art indeed.

As we see it, two leading ideas run through the whole office, namely (i) the Apostles are the intimate friends of God, admitted to know the mystery of the Kingdom, since they have loyally spent their life carrying on the mission entrusted to them by Christ; and, therefore (ii), as a reward, they have been raised to be princes of the people of God. These two thoughts constantly occur in antiphons, versicles and responses. Here are the texts:

(i) *Friends of God.*

Isi sunt qui viventes in carne,
plantaverunt Ecclesiam sanguine suo:
Calicem Domini biberunt et amici Dei
facti sunt (7th Resp.).

Vidi conjunctos viros habentes splendidas vestes, et Angelus Domini locutus est ad me dicens: Isi sunt viri sancti facti amici Dei (4th Resp.).

Isi sunt triumphatores et amici Dei . . . (6th Resp.).

Majorem caritatem nemo habet ut animam suam ponat quis pro amicis suis (2nd ant. at 1st Vespers and Lauds).

Vos amici mei estis si feceritis quae praecipio vobis (3rd ant. id.).

(ii) *Princes of God's People.*

Constitues eos principes super omnem terram. (Versicle frequently used.)

Principes populorum congregati sunt cum Deo Abraham (1st ant., 2nd Nocturn).

Collocet eum Dominus cum principibus populi sui (2nd ant., 2nd Vespers).

Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. (Versicle frequently used. But see Hebrew text.)

These are they who, living in the flesh, planted the Church in their blood: They drank the chalice of the Lord and have become the friends of God.

I saw men standing together robed in resplendent garments, and the angel of the Lord spoke to me and said: These are holy men, who have become the friends of God.

These are the conquerors and the friends of God . . .

Greater love than this no man hath, that a man lay down his life for his friend.

You are my friends if you do the things that I have commanded you.

Thou shalt make them princes over all the earth . . .

The princes of the people are gathered together with the God of Abraham.

May the Lord place him with the princes of his people . . .

Thy friends, O God, are filled with great honour; their princely dignity is firmly established.

On account of this last versicle, which occurs in Psalm cxxxviii—*Domine, probasti me*—the whole Psalm has been chosen to form a feature of the Second Vespers of the feasts of Apostles.

Ave, Regina coelorum.—Starting from the office of Compline on the 2nd of February, when the feast of Our Lady's Purification has come to an end, till Compline of Wednesday in Holy Week, the canonical hours are closed with the Marian antiphon:

Ave, Regina coelorum,
Ave, Domina Angelorum;
Salve, radix; salve, porta
Ex qua mundo lux est orta.

Gaude, Virgo gloriosa
Super omnes speciosa;
Vale, o valde decora,
Et pro nobis Christum exora.

Hail, Queen of heaven,
hail, Mistress of the Angels;
hail, root! hail, door
whence Light shone to the world.

Rejoice, O glorious Virgin,
beautiful above all women;
fare Thee well, O Fairest One,
plead with Christ for us.

The author of this antiphon is unknown, so too is the date of its composition, although the style and phraseology betray the tastes of the twelfth century. It cannot be determined when it was first used in the liturgy. Anyhow, by the beginning of the fifteenth century it had already achieved a place in most breviaries. The graceful rhythm of the verse is well adapted for singing. Moreover, it seems that a delicate thought inspired the choice of the *Ave Regina coelorum* for liturgical use during the penitential seasons of Septuagesima and Lent. It was this. In the later Middle Ages during these seasons the time of the choir was fully taken up with the recitation of the gradual and penitential psalms and of the office of the Dead; also, the matutinal Lady Mass was omitted in many places to give place to the two conventual Masses celebrated in Lent. Similarly, other weekly and daily offices and devotions in honour of Our Lady ceased until after Easter Week: Hence the choir had to content itself with this brief apostrophe to Our Lady at the end of each Hour. It is a wistful greeting made almost, as it were, *en passant*, as who should say: "Au revoir, we meet again at Easter!" Hence the words have a ring of a temporary parting:

Fare Thee well, O Fairest One,
plead with Christ for us!

ROMANUS RIOS, O.S.B.

SERMON NOTES

ASSISTANCE AT MASS

THE development of what is called the liturgical movement is sheer gain, to be welcomed and fostered—and with it the growing use of the missal by the laity at Mass. Less welcome are certain disturbing and quite unnecessary by-products which begin to be observable.

At early Mass in the semi-darkness necessary in some churches in war-time we may notice laity desperately and painfully straining to read their missals; we may meet some who are convinced that they personally cannot hear Mass properly when there is not enough light for them to read their missals: so they stay away; we may meet laity who are not quite sure that it is really proper to say their Rosary during Mass; or religious who, prevented by obedience from meditating at the regular time with the community, and foreseeing no probable chance later in the day, are uncertain whether it would be quite proper to make that meditation during Mass; or laity who look askance at "October Devotions" during Mass—(clergy too?); laity learning to recite aloud during Mass the Ordinary in an English translation, or perhaps a paraphrase; laity encouraged to recite aloud with the priest at Mass such prayers as the "Pater Noster" and the priest's "Domine non sum dignus" before his own Communion; letters in the Catholic press roundly stating that the laity must follow the words of the missal at Mass, if they are to profit fully or take their full part in offering the Mass; letters in the Catholic press affirming, more or less explicitly, this last idea as one of the reasons for Mass in the vernacular.—Other observers may have noticed other signs pointing in the same direction.

Not all these curiosities are of equal significance, of course; some of them in isolation may seem trivial: all are doubtless well meant. But they are disturbing: they indicate an over-emphasis somewhere; theologically, they lose sight of certain implications of the dogma that Mass is a Sacrifice.

Can we, to the profit of the faithful, and without seeming to discourage the excellent practice of using the missal at Mass, contrive to get rid of what is undesirable among these by-products of sheer goodwill?

I

What the faithful are grasping, eagerly and with increasing realization, is the truth that they too offer the Holy Sacrifice: that they offer it in virtue of their Baptismal "character", their membership of Christ's Mystical Body.

What is becoming obscured is the fact that the laity offer this sacrifice only *indirectly*, through their priest, their Agent, appointed and empowered to represent them in this specific function of Sacrifice, not quite by the faithful themselves (save again indirectly), but by Christ, their High Priest whose Priesthood is eternal, and who is the Head of the Mystical Body of which they are members.—That calls for no further words here: it is

inherent in the very nature of sacrifice, as we know from our theology. (Cf. Trent, Sess. XXIII, cap. 1.)

Directly, the Holy Sacrifice is offered by the priest only. For the priest only is the sacrificial minister of Christ, in virtue of the specific "character" by which Christ constituted this man to be the minister of His own Eternal Priesthood among the faithful on earth.

The decisive factor here has two elements: first that Christ is a "Priest for ever", and second that true sacrifice must be external. (This does not mean, of course, that the Mass is to be offered in Heaven for eternity; in heaven the faithful, united face to face with God, need no external means of communicating with Him: it is here on earth that we are forced to express interior worship through external symbols.) Until the end, then, Christ must offer sacrifice; but He is no longer visible on earth in His own Person to offer external sacrifice: it must be done therefore in His name by His representative on earth; and such representative must receive power and authority thus to act in Christ's name, from Christ alone. It is the priest therefore, who directly offers the Christian Sacrifice.

The faithful, forming the Mystical Body of Christ, certainly can and must offer themselves with their Head to God in sacrifice. But the Mass is the offering not merely of Christ's Mystical Body, but of His real Body: the real Victim is identically Christ Himself. And it is not the faithful, however holy, who can give to any human being the right to offer Christ's real Body in sacrifice. The necessary explicit and personal authority to do this tremendous and divine Act in the name of Christ is imparted with the "character" given in the sacrament of Orders. It is the priest only who directly offers the Holy Sacrifice.

Much of this, thus compressed, looks like labouring the obvious. But, apart from the platitude that the obvious often repays attention, since some things become obvious precisely because they are important, it remains true, as many priests probably will agree, that these implications of the dogma that Mass is a Sacrifice provide the corrective for the extravagant views noticed above. The inference is that these things are becoming obscured in the minds of some of the laity at least.

II

The other important point which may be usefully made here is that the faithful not only co-offer the Mass with Christ (through the priest), but are also co-offered with Him, as Victim. In sacrifice, the whole significance of the victim, the thing offered, is vicarious: it expresses the will and effort of the offerers thus to be irrevocably dedicated, "made sacred", to God. (Hence, in the Mass, the Church can beg God to look upon *this* Gift with favour.) Now in the Mass this effort towards identity between offerors, priest, and victim, which runs right through the idea of sacrifice, and which without the Mass could never get beyond types and tokens, in the Mass achieves unique and marvellously perfect reality. For as an integral part of his sacrificial function—representative also of the faithful as offering and offered—the Priest must receive the Sacred Victim,

in Communion: his priestly function is completed by his thus becoming one with the Victim of his Sacrifice and theirs, in a union which is actual, physical, supernaturally vital, and which makes him, and them, through this Victim, with Him, and in Him, one also with God.—The Mass does indeed give us the realities of sacrifice, doing away with types and figures. But it does so through the priestly functions of the priest.

Nor can the perfection of Christ's Gift to God on our behalf in the Mass, the perfection of the adoration, praise, thanksgiving, propitiation, paid by Christ against our debts, be frustrated by the defects of the faithful, clergy or laity, or even by the downright treason of rebels. As the Act of Jesus Christ Himself it is of infinite value (*ex opere operato*, and also *ex opere Summi Sacerdotis operantis*); the worship, thanksgiving, propitiation ascending to God from the Christian altar will always be divinely perfect, as offered by Christ. Even the impetration of Christ must be infinitely powerful in itself: the limitations in the fruits actually received by the faithful arise from the varying capacities and dispositions of the created recipients. These dispositions, then, are important.

III

Pastoral clergy know full well the worry of seeing some of their people at Mass just sitting there, just kneeling there, just waiting, apparently, for Mass to be ended. The Sunday obligation, doubtless, is satisfied: the rest, for the time being, we have to leave to the overriding generosity of Our Lord. But we cast about to find some means of helping these people to take their real part in the Mass more actually.

The dispositions of the faithful at Mass are important for two main reasons: one concerns the Gift that is offered, the other the profit to be had by the faithful.

It is true that as the Act of Christ, the Mass is of infinite value: the substantial perfection of the Gift is thus secure. But in the Mass Christ has the Church joined with Him, as offering and as offered. Thus this Gift to God of Christ with His Church has also an accidental or ancillary perfection, arising from and varying with the varying degree of holiness in the Church as a whole: in other words, the Mass would be perfectly offered *by the Church*, only if all the members of the Church were actual saints. (For us priests, there is the added consideration that we stand at the altar as the official public representatives not only of sinners, but also of all the heroically holy members of the Church.)

The profit available to the faithful assisting at Mass increases with their capacity for merit, etc.; we can call it the closeness of their identification with this particular Holy Sacrifice: or their deliberate personal association with Christ, with what He is here doing on their behalf, and with His method of doing it, His sacrificial Rite through the ministry of His priests.

In practice, therefore, the special profit of the faithful from the particular Mass at which they assist will depend—apart from the ever incal-

culable generosity of Our Lord—upon their *intention* to offer this Sacrifice “per Ipsum, et cum Ipso, et in Ipso”; and upon the reasonably human *attention* which they can individually bring to bear as the normal expression of that intention.

Thus the activities and occupations of the faithful at Mass are important inasmuch as they help or hinder their proper dispositions at such a time; they resolve themselves into a means of maintaining the reasonably human attention which is the normal mark and expression of the sincerity and actuality of their intention.

IV

Here, at length, emerges the importance of the use of the Missal-prayers by the laity at Mass. It is a means of focusing and holding their attention on what Our Lord is doing for them at this time.

But is it the best possible means, in the sense that the faithful are falling short of their duty if they fail to try to use it? For that is the worrying idea which lies behind the vagaries already noticed.

It can be stated absolutely that in the Ordinary and Canon of the Mass the sacrificial Act is verbally expressed in the best way open to anyone; since it is the authoritative expression of the mind of the Church on this matter. (To attribute absolute finality to its present perfection would be to deny the right of the Church hereafter to modify it. And we must not do that.) A real knowledge of these prayers will certainly be a treasure of priceless worth for our union with God. But we are considering them as a means of securing attention to the Holy Sacrifice.

We priests, with all our special training, special spiritual advantages, special familiarity with these prayers—dare we declare that these sacred and majestic prayers, with all their timeless actuality, all their depth and their simplicity, all their power and their impersonal tranquillity, all their soaring grasp of God's love and their faultless sincerity with not a false note anywhere, can we priests say that these prayers with all this sublime richness and restraint, readily and steadily focus and hold our own attention on our own union with Christ in this Sacrifice? We know quite well that our attention at Mass depends on other factors, somewhat as our attention at Divine Office depends so largely on that astonishingly effective “*Aperi Domine*”. Is it quite true to suggest that the laity will be more helped *in their attention* than we are in ours?

The laity must certainly be encouraged and helped to become familiar with the Ordinary and the Canon and the Proper, to increase their understanding and appreciation of the Mass; to that extent their attention will be indirectly helped and strengthened. (So would ours.) And we can thank God that increasing numbers of the faithful find that the missal holds their attention in the desired direction. But it is a far cry from that to the mistaken idea now showing itself that there is some sort of obligation to follow the words of the priest.

V

We must beware of ideas which imply that the Church is wrong: e.g. in limiting to a few isolated instances the prayers which the Sacred Ministers at High Mass may say with the priest, and in so occupying them for the most part that they cannot attend to the rest of those prayers; in giving the server at Low Mass duties which make it impossible for him also to follow the words of the missal; in silencing the choir for the priest to sing the *Pater Noster* (etc.); in forbidding the Sacred Ministers to strike their breast at the priest's *Domine non sum dignus*; in bidding us, in certain circumstances, recite the October Devotions during Mass; and so on.

We must beware of making our forefathers in the faith look foolish. For a thousand years few of them could read. There are probably millions in the Universal Church today who cannot read. Certainly the faithful have always had an obligation, varying with individual capacity, to understand the sacred Rite of the Christian Sacrifice: certainly there must always have been some whose dispositions while they assisted at Mass were helped by the words of the Sacred Rite. But in general the means of profiting fully and taking full part in the Christian Sacrifice can no more be limited or conditioned by the power to read or the possession of a book than can the means of profiting by the Christian Revelation: both are intended for all mankind.

The cultured in a dark church, the unlettered everywhere, the blind, the ailing as they stifle distracting pain, the wise and gallant mother who brings a bunch of fractious children to Mass and then has to give nine-tenths of her attention to them during Mass—all these can profit as fully by their Mass as anyone else, and take their full and proper part in it, by the simple intention (with "due" attention) to be associated with Our Lord in what He is there doing for us. And for what other reason are they present?

Because the true Church is Catholic, its Sacrifice also must be Catholic; therefore the means by which the faithful share in this Sacrifice must be within the reach of all the faithful: not merely the gifted, the alert, the responsive; but the uncultured too, the uncouth, the dull, the blind, the poor, the simple; who so often take short cuts to the sublime.

To whom much is given, from him much will be required; so in these days we must foster the wholesome appreciation of the words of the Mass. But we must also beware of allowing our goodwill to outrun discretion—to the damage of the faithful.

H. E. CALNAN.

QUESTIONS AND ANSWERS

CONFESSION OF CONVERTS

In the case of a doubtfully baptized convert, about to be reconciled, is confession a strict obligation? Or may it be held with Cappello, *De Poenitentia* (1938), n. 51, that the convert may to some extent be excused? (J. H.)

REPLY

Conc. Prov. Westm., I, Dec., xvi, n. 8: Confessio etiam sacramentalis semper in tali casu (i.e. baptizandi sub conditione) exigenda est.

S. Off., 17 December, 1868: An debeat, iuxta Synodi Provincialis Decretum a S. Sede probatum, confessio Sacramentalis a neo-conversis in Anglia exigī; et an ea debeat esse integra. Resp. Affirmative, et dandum esse decretum latum 17 Junii, 1715.

Idem, 17 June, 1715: . . . esse rebaptizandum sub conditione; et collato Baptismo eius praeteritae vitae peccata confiteatur, et ab iis sub conditione absolvatur. (Both this and the previous reply are in *Appendix XVI*, *Conc. Prov. Westm.*, IV, p. 336.)

S.C. de Prop. Fide, 12 July, 1869: Quoad dubium ab A.T. (Archiep. Quebec) propositum atque sacramentalem confessionem attingens a neo-conversis exigendam, observandum recurrit reponsum elapsi anni, licet Episcopis Angliae tantummodo rogantibus datum, universalem legem continere, proindeque non solum in Anglia, sed in aliis etiam regionibus obligare. Hinc patet, quod nullatenus permitti potest ut praedictae decisioni contraria sententia doceatur. (The full text of query and reply is in *Ecclesiastical Review*, 1908, XXVIII, p. 511; other variations of it are given by the manualists.)

Cappello, *De Poenitentia* (1938), §51: *Ubi S. Sedes vel Episcopi iubent confessionem*, haec regulariter imponenda est neo-conversis; attamen cum haec lex probabiliter sit mere ecclesiastica, quoties vere probabile est priorem baptismum fuisse invalidum, urgenda est cum ea moderatione quae propria est legum positivarum. *In ceteris regionibus ubi non praecipitur* confessio valde consulenda est. . . .

(i) If the subject is considered apart from the positive law there is evidently room for much variety of opinion, particularly when the principles of probabilism are applied. Pre-baptismal sins are not *necessary* matter for the sacrament of Penance, and therefore, if the convert's first baptism is doubtful, his obligation to confess must equally be doubtful: the view that he is not strictly bound to confess his sins is a logical application of probabilist principles.

(ii) For people in this country, and in other places where the positive law insists on the necessity of confession, the question is purely academic, for there can be no doubt whatever that confession must always accompany the reception of a convert, and it will be observed that the above decisions of the Holy See are referred to in Tit. iii, cap. iv, n. 3, of our

Ordo Administrandi. The reason is, firstly, that the convert may have a more complete assurance that his sins are remitted. But the query of the English bishops, which elicited the reply in 1868, mentions a further reason: "attenta praesertim diligentia juniorum e Clero Anglicano circa ritum baptizandi fideliter servandum, et attento proinde majori numero eorum, quorum baptismatis infantilis valore non licet dubitari".

Cappello does not discuss this problem with his accustomed completeness. It is true we have here a positive law which must be interpreted in the manner of such, but given the repeated and express guidance of the Holy See, directions which have been introduced into our Ritual, it is difficult to imagine a reason which would justly excuse a convert from its observance, unless it be the kind of reason which excuses any penitent from making here and now an integral confession. If, for the sake of argument, a grave reason does exist, a dispensation from observing the law could be sought from the Ordinary; but we doubt whether it would be granted.

(iii) The reply given by Cardinal Barnabo in 1869 to the Ordinary of Quebec states that confession is obligatory throughout the whole Church and that the contrary opinion may not be taught. It was promulgated only in Quebec, and some have even doubted its authenticity; moreover, it is stated on the authority of Bucceroni that the Cardinal Secretary of the Holy Office declared in 1897 that the decree given for England in 1868 was not general but given only for one locality, and the same view is accepted by Cardinal d'Annibale, *Theologia Moralis*, III, ed. 5, p. 262, himself an assessor of the Holy Office and a writer still held as an outstanding authority in Rome. We agree that the law strictly requiring a convert at his reception to confess the sins of his past life applies only to England and other localities specifically named; for the rest of the Church the opinion given above under (i) may be followed. The whole subject, and the side issues arising from it, will appeal to those of an argumentative turn of mind, but we must be content to refer to some authors who give it a more thorough examination than does Cappello: De Smet, *De Sacramentis* (1915), §306 seq.; Ojetti, *Synopsis Rerum Moralium*, III, n. 3163 seq.; *Ecclesiastical Review*, 1908, XXXVIII, p. 508.

COMMUNION ON HOLY SATURDAY

In some religious communities it seems to be the custom not to receive Holy Communion on this day, since this apparently used to be the liturgical rule. Should one inform them that nowadays the whole community ought to communicate? (E. L.)

REPLY

Canon 867, §3: In Sabbato Sancto sacra communio nequit fidelibus ministrari nisi inter Missarum sollemnia vel continuo ac statim ab iis expletis.

Canon 869: *Sacra communio distribui potest ubicunque Missam celebrare licet.* . . .

S.C. Concilii, 20 December, 1905, quoted in *S.C. Sacrament*, 8 December, 1938: *Si quae Instituta, sive votorum solemnium sive simplicium, quorum in regulis aut constitutionibus, vel etiam in calendariis Communiones aliquibus diebus affixae et in iis iussae reperiantur, hae normae mere directivae non tamquam praeceptivae putandae sunt.*

(i) Notwithstanding directions such as *S.R.C.*, n. 2561, some pre-Code authors, including Cardinal Gasparri, *De Eucharistia* (1897), n. 1090, held that the faithful should not communicate on this day unless there was a custom to the contrary; but it should be noted that, long before the Code, certain decrees which required a custom to justify the practice (such as *S.R.C.*, 23 September, 1837) were not included in the *Decreta Authentica*. The question is now beyond all discussion from canon 867, §3, but a relic of the ancient discipline still survives in the rule which prohibits the reception of Holy Communion on this day except during Mass or immediately afterwards. Hence, in chapels where Mass on Holy Saturday is not authorized, Holy Communion may not be distributed; where authorized its distribution is permitted only in connection with the Mass. Canon 867, §3, is, therefore, an exception to the general rule of canon 869.

(ii) Bearing in mind the recent Instructions of the Holy See against unduly urging frequent Communion on the faithful, especially in communities,¹ one should be averse to telling a community that they all "ought" to communicate at the Holy Saturday Mass. Some may, perhaps, be unwilling owing to the length of the Mass, or for any other reason whatever. The phrase in *Sacra Tridentina Synodus*, 1905, was directed against community rules restricting the reception of Holy Communion to certain days; the same phrase quoted in the 1938 Instruction, within a section discouraging "General Communions", is inserted for an exactly opposite purpose. But in both documents the point is that the practice of frequent communion is an invitation, not a command. The community may, therefore, be told that there is no longer any prohibition against communicating on Holy Saturday; but, if they prefer to continue the old custom of not communicating on that day, they may properly do so.

PREVIOUS INVESTIGATION OF MARRIAGE

It is understood that more than one parish priest may be competent validly and lawfully to assist at marriages. But which of these priests has not only the right but the obligation to make all the preliminary investigations? For example, in the event of a bride in parish "A" electing to get married in parish "B", which is that of the bridegroom, may the parish priest of "A" insist on all the preliminary investigations being made by the parish priest of "B"? In other words, may it be said that, in principle, the ultimate responsibility rests with the parish priest of the place where the marriage is contracted? (V.)

¹ Cf. CLERGY REVIEW, 1939, XVII, p. 111.

REPLY

Canon 1020, §1: Parochus cui ius est assistendi matrimonio, opportuno antea tempore, diligenter investiget num matrimonio contrahendo aliquid obstet.

§3: Ordinarii loci est peculiares normas pro huiusmodi parochi investigatione dare.

Canon 1029: Si alius parochus investigationes aut publicationes peregerit, de harum exitu statim per authenticum documentum certiore reddat parochum qui matrimonio assistere debet.

Middlesbrough, *Synodal Decrees*, 1933, n. 147, and Lancaster, *Statuta*, n. 113: "The duty of inquiring into the *status liber* belongs, as a rule, to the parish priest of the bride; but when the marriage takes place in another parish, the responsibility of investigating rests with the parish priest who assists at the marriage—ad normam Canon 1020."

(i) It is true that, in the common law, the ultimate responsibility rests with the priest who assists at the marriage, for he is required from canon 1097, §1, 1, to assure himself that the parties are free to marry. But, unless local law determines otherwise, he will naturally prefer the previous investigation to be in the hands of the parish priest of the bride, to whom it normally belongs, and will be very content to accept an assurance from this priest that everything is in order. The commentators agree that, if the bride has a plurality of "proper" parish priests, she may choose whom she will to conduct the investigation, and it is evident on general principles that this priest may not refuse to investigate the proposed marriage of his subject, even though the marriage is being contracted elsewhere, unless local law has relieved him of this obligation.

(ii) Canon 1020, §3, assumes that a local law exists, and we personally have no doubt that the regulation made for Middlesbrough, Lancaster and other places could very suitably be made the rule everywhere in this country. For when several persons have a legal obligation which can be performed by any one of them, it often happens, in human affairs, that none does it. It is possible for both parties to have more than one proper parish priest for the purpose of marriage, from canon 1097, §1, 2; and even the rule of §2 of the same canon, which gives the preference to the parish priest of the bride—a rule which is of very slight force¹—does not exclude a plurality of parish priests of the bride. In addition to parish priests, other than that of the bride, who may lawfully assist at her marriage in their own right from the common law, there are those who may be authorized to do so by obtaining the necessary permission, as provided for in canon 1097, §1, 3. Whatever emoluments are customary will go to the priest who assists at the marriage, unless forfeited by a flagrant violation of the law,² and it is in accordance with natural justice that the work of previous investigation shall be done by this priest. The labour involved may be considerable, and the tendency of the law is to increase it, as may be seen from examining *S.C. Sacrament*, 29 June, 1941, explained in this REVIEW, 1941,

¹ Cf. CLERGY REVIEW, 1937, XIII, p. 466; and 1940, XIX, p. 67.

² Cf. canon 1097, §3.

XXI, p. 199; in addition, nearly everywhere in this country the work includes giving special instructions to the non-Catholic party of a mixed marriage.

(iii) We read in *S.C. Sacrament*, 29 June, 1941, 4 (a), a recommendation that the parish priest of the bridegroom shall conduct a separate examination of the man: "Quod ad parochum attinet: qui habet ius et onus inquirendi, is est cui competit assistentia matrimonii, et hic, nisi iusta causa excuset, est parochus sponsae (can. 1097, §2). Verumtamen, etiam parochus sponsi, vel proprio Marte vel instante sponso ipso vel sponsae parcho, examen peragat ad libertatem sponsi in tuto ponendam, et peractae huius inquisitionis documentum ad sponsae parochum quam primum mittat, una cum ceteris documentis necessariis (testimonio baptismi, etc.) in suo paroeciali archivo forte exstantibus." This is already the custom or the local law in some places.¹

FIXTURE OF TABERNACLE

A new altar is being erected which will have a tabernacle. It is desired to have a free passage all round the altar; to avoid piercing the *mensa* with staples; to leave a space behind the tabernacle for a standing crucifix; and to have no gradine. What method can be suggested for fastening the tabernacle securely to the altar, as ordered by recent instructions of the Holy See? (D.)

REPLY

S. C. Sacrament. 26 May, 1938, ad 4 (a): "Tabernaculum sit inamovibile et undequaque solide clausum. . . . Optimum sane consilium foret si tabernaculum sit vera arca ferrea . . . eaque validis ferreis seris altari arcte debet devinciri in infimo eius gradu aut parieti adverso. (*A.S.S.* 1938, xxx, p. 201. *CLERGY REVIEW*, 1938, XV, p. 171.)

Canon 1198, §1: Tum mensa altaris immobilis tum petra sacra ex unico constant lapide naturali, integro et non friabili.

(i) We are not aware of any strict prohibition against piercing the *mensa* in order to fasten the tabernacle thereto by an iron staple. It may be considered a regrettable necessity and not of sufficient importance to deprive the stone of its "integral" character. The 1938 instruction sanctions a gradine, which to many liturgists is an object of extreme dislike. Cf. *CLERGY REVIEW*, 1939, XVI, p. 280.

(ii) But there is clearly no obligation to have a gradine to accommodate the fixed tabernacle; the alternative suggested by the instruction—a staple fixed to the wall at the back of the altar—has, nevertheless, certain disadvantages. Accordingly, the only method remaining is to fasten the tabernacle, neither to the *mensa*, nor to the wall at the back of the altar, but to the lower structure of the altar. This can be done by means of a rectangular metal plate, a quarter of an inch, or less, in thickness, of the same

¹ Cf. De Smet, *De Matrimonio*, §679.

width as the tabernacle, and long enough to cover the space behind and the thickness of the *mensa*. The base of the tabernacle will be fastened to one arm of this plate, resting upon it as on the horizontal of a bracket; the vertical arm of the bracket will be fastened to the back of the altar, just beneath the *mensa*. This method will be quite safe and secure whilst avoiding the inconveniences arising from fastening the tabernacle either to the *mensa* or to the wall at the back of the altar; nor will it offer any obstacle to a standing crucifix behind the tabernacle. It has, in fact, some advantages, since the tabernacle standing on the *mensa* needs to be slightly raised in order that the door may open easily without being impeded by altar cloths.

VERNACULAR SCRIPTURE AT SUNDAY MASS

Is there a strict obligation to read in English, on Sundays and holidays, the epistle and gospel of the Mass? May other scriptural extracts be substituted in order to widen the people's knowledge? (O.D.)

REPLY

Canon 1344, §1: Diebus dominicis ceterisque per annum festis de praecepto proprium cuiusque parochi officium est, consueta homilia, praesertim intra Missam in qua maior solet esse populi frequentia, verbum Dei populo nuntiare.

Canon 1345: Optandum ut in Missis quae, fidelibus adstantibus, diebus festis de praecepto in omnibus ecclesiis vel oratoriis publicis celebrantur, brevis Evangelii aut alicuius partis doctrinae christianae explanatio fiat. . . .

(i) We cannot discover any certain written precept in the common law ordering the epistle and gospel to be read at the public Masses on Sundays and holy days. Canon 1345 recommends an explanation of the gospel at all public Masses, and canon 1344, §1 declares it to be the duty of the parish priest to give a homily at the chief Mass. What must be the content of this homily was discussed in this REVIEW 1938, XV, p. 537.

(ii) Local written law very frequently imposes a strict obligation of reading the epistle and gospel at all Sunday Masses. Thus Lancaster, *Statuta* (1935) n. 184; Middlesbrough, *Statuta* (1933) n. 230; Liverpool, *Synod* (1934) n. 220. Other texts, as Westminster, *Synod* (1915), p. 13, assume that this is the practice everywhere, and direct that the portions may be read by another priest whilst the celebrant is reciting them in Latin at the altar.

(iii) In those dioceses which have no local written law on the matter, it will usually be found that the practice has been customary from time immemorial, and it must, therefore, in our view, be regarded as a legitimate custom *praeter legem*. The law on custom is difficult to interpret, and, for that reason, is made precise in many places by a written law. It is our opinion that the parish priest may not, on his own authority, discontinue the custom of reading the epistle and gospel in English at the Sunday Masses.

But he may, of course, in addition to these extracts, read other portions

of the Scriptures if he so desires. This is, in fact, recommended for catechetical instruction by *I Westm.* Dec. viii, n. 3: "copiosis et aptis sacrae Scripturae locis".

WASHING HANDS AFTER MASS

What obligation is there, if any, on the part of the priest to purify his fingers after Mass? (E.)

REPLY

Rit. Serv. in Celebr. Missae, n. 1, directs the priest to wash his hands (postea lavat manus) before saying Mass; this is not merely a ceremonial purification, though it may often be merely such if one's hands are already quite clean. There is no corresponding direction in the rubrics after Mass when the priest has returned to the sacristy. But the rubricists agree that it is a praiseworthy custom, and Aertnys, *Compendium Liturgiae Sacrae* (1936), p. 40, quotes a private reply, *S.R.C.*, 23 March, 1929, in this sense. Cf. O'Connell, *Celebration of Mass*, Vol. II, p. 138; Crogaert, *Caeremoniale*, II, p. 130.

E. J. M.

ROMAN DOCUMENTS

(i) SACRA CONGREGATIO PRO ECCLESIA ORIENTALI

DECRETUM (*A.A.S.* xxxv, 1943, p. 146.)

Formulam quamdam pro benedictione et impositione quinque Scapularium iuxta ritum byzantinum quidam Episcopi huius ritus ab Apostolica Sede condendam enixe postularunt.

Haec vero S. Congregatio, exquisito voto Consultorum in re liturgica peritorum, petitioni praeclaudatorum Episcoporum satisfaciendum censuit ac novam formulam confecit, quam SS^{mus} D. N. Pius div. prov. PP. XII, in Audientia diei 27 m. Februarii a. 1943, referente infrascripto Cardinali a Secretis, apostolica sua auctoritate probare dignatus est, mandans ut in posterum haec formula unice adhibeatur in benedictione et impositione quinque Scapularium pro fidelibus ritus byzantini, quibus indulgentiae et privilegia sueta servantur.

Praesenti igitur Decreto Sacra haec Congregatio adnexam lingua latina exaratam formulam publici iuris facit, quam in probatas linguas liturgicas vertendam confestim ipsa curabit ad usum sacerdotum, qui debitam facultatem ab eadem S. Congregatione obtinuerint.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus S. C. pro Ecclesia Orientali, die 7 m. Aprilis anno 1943.

ORDO BENEDICENDI ET IMPONENDI QUINQUE SCAPULARIA SUB UNICA FORMULA SECUNDUM RITUM BYZANTINUM.

Domine Deus, qui in Sanctissima Trinitate glorificaris et adoraris, exaudi nunc orationem nostram et demitte benedictionem tuam divinam coelestem et benedic et sanctifica scapularia (vel numismata) haec in laudem tuam, in memoriam sanctae venerandaeque Passionis et Mortis Domini Dei et Redemptoris nostri Iesu Christi, ad impetrandum perpetuum succursum Immaculatae Dominae et semper Virginis Mariae, cruci adstantis, quae in monte Carmelo misericordiam suam ostendit, impleque virtute tua et fortitudine, ut sint ad depellendas et corruendas omnes diabolicas insidias, omni autem fidei servo tuo (servae tuae), eadem secum gestanti, effice, ut sint in protectionem animae et corporis, ad depellendos a facie inimicos eorum visibiles et invisibiles, in liberationem ab omni malo et in augmentum tuae gratiae.

Quoniam tu es sanctificatio nostra et tibi gloriam referimus Patri et Filio et Sancto Spiritui nunc et semper et in saecula saeculorum. Amen.

E. Card. TISSERANT, a Secretis.

The form in the Latin Church for investing with these five scapulars is in Roman Ritual, n. 14 among *Benedictiones Propriae* . . . It is enjoyed by priest members of the Missionary Union and other associations.

(ii) SACRA CONGREGATIO CONCILII

ROMANA

RESERVATIONUM APOSTOLICARUM (*A.A.S.* xxxv, 1943, p. 144).

Die 12 Decembris 1942

Dataria Apostolica ea quae sequuntur huic Sacrae Congregationi Concilii exposuit: "In nonnullis Curiis dioecesanis plerumque fit ut, cum ad beneficium a Sede Apostolica conferendum aliquis proponatur, qui aliud beneficium iam possidet, primum is invitetur ad beneficium possessum resignandum, ac deinde beneficio antea possesso nunc expers Sanctae Sedi proponatur, persuasum habentes eadem Curiae effugere hoc modo reservationem apostolicam de qua in canone 1435 §1 n. 4: *Si Romanus Pontifex beneficiarium promoverit vel transtulerit* etc., instantes in literali eiusdem canonis significatione."

His tamen in adiunctis censet Dataria Apostolica haberi manuum appositionem Romani Pontificis, ideoque beneficii reservationem, quia renunciatio beneficii fit in fraudem reservationis apostolicae, atque uti nullius momenti sit habenda. (Cfr. Riganti, *Commentaria in Regulas Cancellariae Apostolicae*, nn. 1-5).

Quapropter ratus Eamus Cardinalis Datarius agi in casu de quaestione, cuius solutio uti norma a Curiis dioecesanis esset servanda, rem Summo Pontifici retulit, qui huic Sacrae Congregationi mandare dignatus est ut rem accurate perpenderet, eiusque decisio, uti norma servanda, Curiis dioecesanis communicaretur.

ANIMADVERSIONES.—Nullum est dubium quin in veteri iure prohiberentur, imo ut nullae haberentur renunciationes beneficiorum in fraudem reservationis apostolicae peractae, idque ex Constit. *Iam dudum* Pauli V diei 25 februarii 1609. Ita Lotterius (*De re beneficiaria*, lib. II, q. 27, n. 38 ss.): "Cui reservationi, ut nulla fraus fiat ex Constitutione Pauli V . . . , quae hodie est notata inter Regulas Cancellariae Apostolicae, cautum est ut si, vacante parochiali, aliquis resignaverit quam prius habebat et vacantem mox obtineat, resignatio sit nulla, et nihilominus, tamquam si per assecutionem vacasset, censeatur reservata." Nec aliter Pitonius (*Disceptationes ecclesiasticae*, disc. 12, n. 58 ss.), Barbosa (*De officio et potestate Episcopi*, pars III, alleg. 57, n. 83) et tandem Riganti (l. c., in regulam tertiam, n. 2 et seq.), qui ad rem haec scribit: "Cum Summus Pontifex . . . sibi reservaret omnia beneficia vacatura per pacificam assecutionem quorumcumque beneficiorum incompatibilium a Sede Apostolica vel eius auctoritate providendorum, invaluit malitia quod ii qui de beneficiis incompatibilibus providendi erant, ante illorum assecutionem, resignabant vel dimittebant in fraudem apostolicae reservationis beneficia quae tunc obtinebant; hinc, ut huic malo occurreret, s. m. Paulus V . . . decrevit quod beneficia sic resignata ac dimissa . . . sub dicta reservatione comprehendantur . . . Sufficit quod resignatio beneficii fiat intra tempus vacationis et provisionis alterius incompatibilis, etiamsi bona fide et absque fraude imminens reservationis expleta contendatur. Regula . . . nullam fraudis probationem requirit . . . ; colligit enim fraudem ab eventu et vicinitate actuum, videlicet a scientia quam resignans habuit vacationis secundi beneficii incompatibilis, et ab illius assecutione post expletam resignationem alterius quod prius obtinebat."

Ex quibus haec praecipue colliguntur: fraudem in casu spectari *obiective*, praecisione nempe facta a malitia subiectiva vel a fraudolenta renunciantis intentione; praesumptionem huiusmodi fraudis haberi quando beneficiarius suo beneficio renuntiavit tempore vacationis alius beneficii reservati, et hoc assecutum est; his in adiunctis haberi eo ipso fraudem, quin de malitiosa resignantis voluntate inquirere opus sit.

His adnotatis, quaestio resolvenda in hoc vertitur, utrum iure quo utimur haec praescripta adhuc vigere dicenda sint. Iamvero canon 1435 §1 n. 4 omnia beneficia reservata declarat, "quibus Romanus Pontifex per se vel per delegatum manus apposuit his qui sequuntur modis: *si . . . beneficiarium promoverit vel transtulerit, beneficio privaverit*, etc."

Equidem verba huius canonis legenti prima fronte videretur reservationem apostolicam non dari. Nam, posita renunciatione prioris beneficii Ordinario dioecesano legitime facta, ab eoque acceptata, actus videtur iuridice per se completus, atque manuum appositionem Romani Pontificis excludens, cum sacerdos ad beneficium reservatum promovendus vel transferendus, tempore vacationis huius beneficii, beneficio ab eo antea possessore sit expers. At ex his rei adiunctis facile patet resignationem beneficii

intuitu alius beneficii reservati assequendi fieri in fraudem legis, quatenus per beneficii resignationem ponitur obex, cuius vi impeditur quominus Romanus Pontifex ius suum exerceat, et fraus et dolus, ex trito iuris praescripto, nemini prodesse debet.

Praeterea memoratus canon 1435 §1 n. 4, quia reservationes in veteri iure statutas quoad substantiam et refert et confirmat, "ex veteris iuris auctoritate est aestimandus" ad normam canonis 6 n. 2 et 3; quod si dubium sit num "cum veteri iure discrepet, a veteri iure non est recedendum" (n. 4). Eo vel magis si recolatur constans in subiecta materia Datariae Apostolicae praxis, quae iuxta canonem 20 Codicis I. C. in casu uti *norma legis* sumi debet.

Quapropter et in novo iure resignatio beneficii in fraudem reservationis apostolicae prohibita est, atque beneficium ipsum reservatum manet.

RESOLUTIO.—In plenariis autem comitiis diei 12 Decembris 1942 Eñi Patres huius Sacrae Congregationis ad propositum dubium: *An, ad mentem canonis 1435 §1 n. 4, collati cum canonibus 6 nn. 2-4 et 20 C. I. C., sit Apostolicae Sedi reservatum beneficium resignatum intuitu alterius beneficii reservati*; responderunt: *Affirmative*.

Quam resolutionem in Audientia diei 20 Decembris 1942, referente subscripto eiusdem Sacrae Congregationis Secretario, Sanctissimus Dominus Pius Pp. XII benigne approbare et confirmare dignatus est.

I. Bruno, *Secretarius*.

The document deals with a curial practice which, granted the law of canon 1435 §1 4, is clearly an abuse. The matter was explained in answer to a question in this REVIEW, 1943, XXIII, p. 282, where it was pointed out that the multiplication of papal reservations could be prevented only by the appointment of an unbeneficed cleric to that benefice which has become reserved to the Holy See by the law of canon 1435 §1, 4.

Commenting upon an article from *The Jurist* in this REVIEW, 1943, XXIII, p. 178, we recorded the opinion of Dr. Haydt and others that only those benefices are normally reserved which are in the class styled "inamovibilia"; the opinion is based on canon 1435 §2: "At nunquam sunt reservata, nisi id expresse dicatur, beneficia manualia aut iuris patronatus laicalis vel mixti." Other canonists dissented from this view, their reason being that a manual benefice is always "ad nutum episcopi", whereas the possessor of a "paroecia movibilis" is removable, not in an arbitrary manner, but in accordance with the process of canons 2157-2161. A decision of the *Dataria* has since been brought to our notice which definitely supports the view of Dr. Haydt: the "paroecia inamovibilis" is alone reserved from canon 1435, unless the contrary is expressly stated. Owing to the relatively small number of immovable parishes in this country, the decision is of some interest and importance.

An Instruction of the *Dataria* on the correct method of nominating to reserved benefices was printed in this REVIEW, 1943, XXIII, p. 229.

E. J. M.

PARISH PROBLEMS

FORMS

FORMS are a bore. They are a bore on at least three counts. Persons who bring them for signature have a way of choosing the most inconvenient times; the language of officialism is tiresome to read; the mean quality of the paper has an exasperating trick of clogging the pen. No wonder that harassed clergy have sometimes uttered impious wishes that the ruling powers would devise some other method of securing unpaid services. Yet, if we consider the matter with calm detachment, we must admit that we are honoured by the trust and authority which the Government of this country attaches to our signature. It would be interesting to know how many other countries in the world there are where the clergy of the Catholic Church are legally grouped with men who by profession or office—doctors, lawyers, magistrates and the rest—are presumed to be strictly trustworthy and honourable. Our attitude towards forms softens if we bear in mind that by signing them we are not merely doing an irksome task but fulfilling an act of public trust.

It is hard to keep one's patience with thoughtless persons who bring forms to the sacristy between the Masses on Sundays, who call during meal-times when they know that they can be almost sure of finding one at home, or who disturb the hour of one's afternoon meditation. We have not yet arrived at such a torrential whirl of daily affairs as to make it advisable, after the manner of some big parishes in America and on the continent, to have displayed on the doors a fixed time-table of office hours, or to have a priest on duty in the sacristy at certain stated times. The practice, sometimes adopted in this country, of having a notice on the church notice-board requesting the faithful not to disturb the clergy at specified times may be helpful: but it has the disadvantage, unless the doors are kept locked, of letting undesirables know just the hours when they are most likely to find the church unattended.

By tact and forbearance we can train the parishioners into our ways. It is a good plan to make a rule of never signing forms in the sacristy, nor after Mass or the administration of the Sacraments, nor on Sundays, and to insist on this business being dissociated from the church. The waiting-room of the presbytery is the proper place. A discreet housekeeper can be trusted to deal with those who call during meal-times. A personal word of friendly remonstrance or explanation will most likely cure a persistent offender. However, we are at liberty to make exceptions to our own rules, and allowance must be made for persons, generally poor working folk, who cannot always call at times of their own choosing, and for invalids and the aged who find difficulty enough even in getting to Mass.

Before signing an unfamiliar form one should read it attentively to find out what it is about. It is not safe to rely upon the word of the person who presents it, for it is not uncommon to come across cases of astonishing unscrupulousness where public affairs are concerned, even on the part of educated individuals who are ordinarily conscientious. Forms are many

and varied, but experience soon teaches us to recognize the more common ones at a glance. Those which simply require us to witness a signature can be dealt with without hesitation, for no responsibility is incurred. But there are others which ask us to put our names to a declaration that the statements made by the petitioner are to the best of our knowledge true, that he is a fit and proper person for the purposes of his application, that we have seen him alive and well on the day of our signing and that he has appended his signature in our presence, and so on. We are all aware that long usage begets a tendency to become too easy in these matters. We get to know our people well and take them for granted; too much for granted, perhaps. It may happen that a form is left for signature and is to be called for, or maybe is brought by a child. Knowing the parties well, having frequently done them the same service, wishing also to save trouble, almost from force of habit we put our name to the paper without so much as making certain that it has been already signed: quite commonly old people forget to fill in their names. It is a humiliating experience to receive that form back, a few weeks later, from some departmental official together with a perky little slip calling attention to the omission and reminding us that we have rendered ourselves liable to a fine. It is never worth while to take a risk, however good our intentions may be. The startling experience of the young priest who out of sheer kindness was about to sign a form attesting that he had seen the pensioner alive and well when something made him hesitate and decide to slip round to the house, where he arrived to find that the man had been dead for an hour, is by no means unparalleled.

We may at times be tempted to stretch a point in favour of a poor old person, the aged mother of a service-man, for example, when we have more than a strong suspicion that certain statements which will bring considerable material benefits are not strictly true; but surely no amount of kindness of heart nor fear of causing hurtful disappointment can excuse us from compromising with conscience to the extent of subscribing to what is nothing less than a false declaration. Forms of application for passports must always be treated with special wariness: it is sometimes hard to withstand the temptation to stretch a point in favour of what appears to be a hard case. The cheerful persuasiveness of bluff individuals who would trap us into believing that everything is quite all right, and that after all it is not a matter of great importance, is also a danger.

The guiding influence is to keep in mind that ours is a position of public trust, and that a serious lapse would reflect upon the good reputation of the clergy.

J. P. R.

BOOK REVIEWS

God Infinite, the World, and Reason. By William J. Brosnan, S.J. Pp. viii + 246. (Fordham University Press. Two dollars 25 cents.)

It is generally agreed that we want more English books of scholastic philosophy. The Stonyhurst series has done much to fill the gap; we have

also an English version of Mercier's short course, and Dr. Phillips' *Modern Thomistic Philosophy*; above all, English readers are indebted to the translators of the works of Gilson and Maritain. It may not be out of place also to mention in this connection the work of an Anglican theologian which we hope it may soon be possible to notice in this REVIEW; for Mr. Mascall's study, *He Who Is*, gives us a very lucid exposition of the fundamental truths of Natural Theology according to the principles of St. Thomas. Fr. Brosnan's book, together with two earlier works which we have not seen (*God and Reason* and *God Infinite and Reason*), provides another to add to our list. In the volume under notice the Professor of Natural Theology at Woodstock College sets forth seven theses concerning the divine knowledge, creation, and providence, questions of which a philosophical treatment is greatly needed by the general public. Unfortunately, however, it is not the general public that will find Fr. Brosnan's book most useful. The character of his work seems to indicate that he writes chiefly for seminarists, probably for those—if there be any such—whose Latin is not up to the standard demanded by the ordinary manuals. The writer adheres rigidly to the scholastic form and diction, a diction which even in its English garb is strongly redolent of the Latin text-books with which we are all familiar. The general reader will admittedly find this unattractive; but the method has at least the advantage of presenting the author's reasoning unadorned and undisguised by those arts of literary style which so often pass muster for clarity of thought.

Fr. Brosnan's approach to the problems which form the subject of his book is frankly and uncompromisingly Molinistic. God knows "futuribles" independently of any decree, indeed independently of any medium regarded as antecedent to their objective truth. If divine co-operation is required for the activity of creatures, this is not because creatural powers cannot proceed to act without the impelling influence of the First Cause, but simply because such activity is contingent; and the divine co-operation required is the *concursus simultaneous* of Molina:

An action of a creature is a contingent thing. The adequate, sufficient reason, therefore, for its existence cannot be a contingent thing. Therefore, a necessary being, God, must also give it its existence, and this He does, as an immediate, physical, efficient cause of it (p. 111).

The *conferred concursus* . . . is not received in the will prior to its free action, as is the Bannesian physical predetermination, but is really identified with that action. If, however, God's action, looked at not in itself but in its result (*terminative*), is identified with the action of the creature, both God and the creature put the same action. They are partial causes, in the sense that neither one of them alone puts the action and its effect, but they are *not partial causes* in the sense that neither one of them puts the whole action and its effect. They both put it (133).

God's conferred concursus, if it be looked at as proceeding from God, considered merely as its efficient cause, and hence no consideration being given to the nature or perfection of his efficient causality, is simultaneous with the action of the creature, looked at in the same way. . . . They act with a mutual dependence on each other (136).

The Thomist (or "Bannesian") doctrine is rejected as absolutely incompatible with the freedom of the human will; and Fr. Brosnan relies implicitly upon the work of Fr. Stuffer for maintaining that "St. Thomas neither taught nor held that opinion". The Thomist reader might, however, justly demand a wider quotation and a fuller consideration of the relevant

texts of St. Thomas himself. Nor will the same reader be likely to approve of the "chicken and egg" form of Fr. Brosnan's argument for creation:

That God is the first and only unproduced cause of all things produced has already been proved . . . That some (being or) beings produced by God were immediately produced by Him, beings, namely, before whom no other produced beings existed, must also be admitted, for if no being immediately resulted from God's productive act unless a being prior to it had been produced, there would be an infinite regression with nothing produced (p. 73).

St. Thomas would have required Fr. Brosnan first to prove on rational grounds that there ever were any "beings before whom no other produced beings existed". The author does indeed hold that a world *ab aeterno* is impossible, but he does not present it as one of the premises of his argument.

Fr. Brosnan is perhaps at his best in dealing with the problem of evil, where he sets forth at length the philosophical solution, so far as philosophy is able to offer one.

G. D. S.

From Creation to Christmas. By Hubert Van Zeller, O.S.B. Pp. 166. (Burns Oates. 7s. 6d.)

MANY books on the Old Testament have been written by Fr. Van Zeller, each one restricted to some particular aspect or period. Their style is bright, interesting and conversational, and we may justly apply to them all a phrase of St. Gregory with which we are very familiar: "*quatenus eius expositio ita nescientibus fiat cognita ut tamen scientibus non sit onerosa*". Some would say that the author has the gift of doing this, but it would be truer to say that he has achieved it with much thought and labour, and the striking title of his latest work is itself an instance: the young, for whom the work is chiefly written, would in all probability be repelled if the title were "A Bible History", but "Creation" and "Christmas" have the attraction of some excitement and mystery.

One cannot, of course, illustrate adequately the author's method in retelling the story of the inspired writers. Those who have found his previous works inspiring and helpful, combining an exact narrative of the past with many lessons, hints and conclusions for the present, will not be disappointed in Fr. Van Zeller's latest work. It is designed, indeed, for children, and was therefore published very opportunely just before Christmas, but the "grown-ups" will find it fascinating, and many will doubtless appropriate the book in much the same way as they appropriate novelties amongst the children's toys. Here are two examples of its content and method: "After the first of God's great acts (Creation) God rested in heaven. After the second of His great acts (the Incarnation) God rested in the manger. After the third of God's great acts (Redemption) God rested in the sepulchre. Will He rest again in heaven, we wonder, when the last of His great acts—the Judgement—is over?" For the second example, the quaint story of Abraham's haggling over the number of just men in Sodom will suffice: the lesson is that since God would have spared the city for the sake of ten, the same is true of our own day; whole populations can be saved by the sanctity of the few; whole populations can go under where there are none to offer holiness of life. So it only shows, as Fr. Van Zeller reminds us more than once.

E. J. M.

CORRESPONDENCE

VERNACULAR LITURGY

(THE CLERGY REVIEW, 1943, XXIII, pp. 534-7)

"Januarius" writes:

One would like to contest two points in Mgr. Knox's article "Understanded of the People".

(1) Exactly *where* are *Vespers* and *Compline* sung in English? One remembers an amalgam of psalms that used to be sung in one's boyhood days, but the service was neither *Vespers* nor *Compline*. And is it at present permitted to sing liturgical offices (*properly so called*) in the vernacular?

(2) In justice to those who wish to promote the use of the vernacular one must say that the phrase "outside the narrow body of English Catholicism" is unfortunate. After all, it is not as if English was an obscure local dialect (though the Church *has* permitted the use in the liturgy of so local a language as Rumanian). There is considerable feeling in America for an extension of the vernacular. Articles about it appeared in *Oratio Fratres* as far back as 1937, and fairly full documentation will be found in Fr. Ellard's book, *Men at Work at Worship* (Longmans, New York, 1940).

Fr. Thomas A. Ronchetti writes:

I think the lively article by Mgr. Knox is timely. I wonder if I can persuade the priests who are so keen on an English Liturgy, even an English Mass, to read and ponder the pregnant passage by Mgr. Benson in his *By What Authority?* It occurs in Part II, Chapter XI, and in Burns Oates' 1935 edition on pages 283-4. To my mind it gives an exact and convincing answer to their views in a pictorial and practical form. The whole chapter—nay, the whole book—is worth pondering. Let us not undo what the martyrs died for!

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